Herbert H. Drake.

CATENA CLASSICORUM

EDITED BY

THE REV.
ARTHUR HOLMES M.A.
SENIOR FELLOW AND LECTURER OF CLARE COLLEGE CAMBRIDGE
AND PREACHER AT THE CHAPEL ROYAL WHITEHALL

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RIVINGTONS

London ... ... *Waterloo Place*
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DEMOSTHENIS

ORATIONES PUBLICAE

EDITED BY

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HEAD MASTER OF ST. BEES

THE OLYNTHIACS

THE PHILIPPICS

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Hegemonies

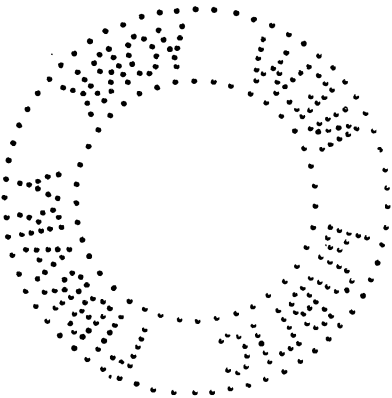
- - Athens became president of the Confedera-

of Delos --

1 -. Fall of Athens ———

4 -

6 -



PREFACE.

In this edition of the Olynthiacs the same plan has been followed as in that of the Philippics. The text of Bekker's stereotyped edition has again been followed, except in one or two cases, where there seemed to be good reason for departing from it. For information on the events connected with or mentioned in these speeches, the reader has been throughout referred to the histories of Thirlwall and Grote, who have discussed all points of interest so fully as to render an historical introduction needless. Some remarks on Demosthenes as an orator and statesman will find a more fitting place in this volume than where the student is, it is presumed, making acquaintance with him for the first time. In the notes I have availed myself largely of the labours of my predecessors, and gladly acknowledge my obligations to the editions of Sauppe, Westermann, Franke, and Redhautz. The English editions of these speeches I have refrained from consulting. The abbreviations used in referring to editions and works of reference, will, it is hoped, present no difficulty. It is only necessary to state, that by 'Bekk. st.' is meant Bekker's stereotyped edition; and by 'Bekker,' the edition of 1824 contained in Bekker's 'Oratores Attici.'

ΔΗΜΟΣΘΕΝΟΥΣ

ΟΛΥΝΘΙΑΚΟΣ Α.

ΛΙΒΑΝΙΟΥ ΥΠΟΘΕΣΙΣ. Ὄλυνθος ἦν πόλις ἐπὶ Θρᾴκης, Ἑλληνικὸν δὲ ταύτῃ τῶν ἐνοικούντων τὸ γένος, ἀπὸ Χαλκίδος τῆς ἐν Εὐβοίᾳ· ἡ δὲ Χαλκὶς Ἀθηναίων ἄποικος. πολλοὶ δὲ πόλεμοι καὶ ἔνδοξοι τῆς Ὀλύνθου· Ἀθηναίοις τε γὰρ ἐπολέμησεν ἄρχουσι τῶν Ἑλλήνων τὸ παλαιὸν καὶ αὖθις Λακεδαιμονίοις. χρόνῳ τε εἰς δύναμιν προῆλθε μεγάλην, καὶ τῶν συγγενῶν πόλεων ἐπῆρχεν· ἦν γὰρ ἐπὶ Θρᾴκης πολύ τι γένος Χαλκιδικόν. Φιλίππῳ δὲ τῷ Μακεδόνων βασιλεῖ συμμαχίαν οἱ Ὀλύνθιοι ποιησάμενοι, καὶ πολεμοῦντες μετ' αὐτοῦ πρὸς Ἀθηναίους τὸ κατ' ἀρχάς, καὶ τοῦτο μὲν Ἀνθεμοῦντα παρὰ τοῦ Μακεδόνος εἰληφότες, πόλιν ἀμφισβητήσιμον Μακεδόσι καὶ Ὀλυνθίοις, τοῦτο δὲ Ποτίδαιαν, ἣν Ἀθηναίων ἐχόντων ἐκπολιορκήσας ὁ Φίλιππος Ὀλυνθίοις παρέδωκεν, ὕστερον ὑποπτεύειν ἤρξαντο τὸν βασιλέα, ὁρῶντες αὐτοῦ ταχεῖαν καὶ πολλὴν τὴν αὔξησιν, οὐ πιστὴν δὲ τὴν γνώμην. ἀποδημοῦντα δὲ τηρήσαντες αὐτόν, πέμψαντες πρέσβεις πρὸς Ἀθηναίους κατελύσαντο τὸν πρὸς αὐτοὺς πόλεμον, ποιοῦντες τοῦτο παρὰ τὰς συνθήκας τὰς πρὸς Φίλιππον·

ARGUMENT.—**ἐπὶ Θρᾴκης**] 9. 26.

ἐπολέμησεν—in the year before the Peloponnesian War, from which time Olynthus became the principal city in Chalcidice (Thuc. I. 58). Again in B.C. 364, when Timotheus, aided by Perdiccas king of Macedon, took from them Potidaea and Torone (Isocr. 15. 108, 113). The war with Sparta began B.C. 383, and ended, B.C. 379, with the reduction of the city. The account given by Dem. in 19. 264 is purely oratorical, and affords a good example of the way in which Athenian speakers often treated history.

τὸ κατ' ἀρχάς] When Philip declared his intention to reduce Amphipolis by force, the Olynthians sent an embassy to Athens to negotiate a treaty of amity and alliance with the Athenians, the immediate object being the relief of Amphipolis. But in consequence of a secret negotiation between the Athenians and Philip, in which the latter promised that he would restore Amphipolis to them as soon as he had taken it (cf. 2. 6. Thirl. v. 192), the overtures of the Olynthians were rejected. It was then that Philip, to conciliate the Olynthians and prevent an alliance between them and Athens, when the Athenians found that he had deceived them, gave up Anthemus to them and afterwards Potidaea (6. 20).

ἀποδημοῦντα] i. e. when he was still in Thessaly, in the early part of B.C. 352. Grote, II. 446. cf. 23. 108 sq.

συνετέθειντο γὰρ καὶ κοινῇ πολεμεῖν πρὸς Ἀθηναίους, κἂν ἄλλο τι δόξῃ, κοινῇ σπείσασθαι. ὁ δὲ Φίλιππος πάλαι μὲν προφάσεως ἐπ' αὐτοὺς δεόμενος, τότε δὲ ταύτην λαβών, ὡς τὰς συνθήκας παραβεβηκόσι καὶ πρὸς τοὺς ἐχθροὺς τοὺς ἑαυτοῦ φιλίαν ἐσπεισμένοις πόλεμον ἐπήνεγκεν. οἱ δὲ πεπόμφασι πρέσβεις εἰς Ἀθήνας περὶ βοηθείας, οἷς ὁ Δημοσθένης συναγορεύει, βοηθεῖν κελεύων τοῖς Ὀλυνθίοις. καί φησι τὴν Ὀλυνθίων σωτηρίαν ἀσφάλειαν εἶναι τῶν Ἀθηναίων· σωζομένων γὰρ τῶν Ὀλυνθίων οὐδέποτε ἥξειν εἰς τὴν Ἀττικὴν Φίλιππον, ἀλλὰ τοῖς Ἀθηναίοις ἐξουσίαν ἔσεσθαι πλεῖν ἐπὶ τὴν Μακεδονίαν κἀκεῖ ποιεῖσθαι τὸν πόλεμον· εἰ δὲ ὑπὸ Φιλίππῳ γένοιτο ἡ πόλις αὕτη, ἀνεῖσθαι τὴν ἐπὶ τὰς Ἀθήνας ὁδὸν τῷ βασιλεῖ. φησὶ δὲ δύσμαχον εἶναι τὸν Φίλιππον οὐχ ὡς ὑπείληπται, θαρσύνων ἐπ' αὐτὸν τοὺς Ἀθηναίους.

Διείλεκται δὲ καὶ περὶ τῶν δημοσίων χρημάτων, συμβουλεύων ποιῆσαι αὐτὰ στρατιωτικὰ ἀντὶ θεωρικῶν. καὶ τὸ ἔθος οὐ πρόδηλον ὄν, ᾧ ἐχρῶντο οἱ Ἀθηναῖοι, ἀνάγκη σαφηνίσαι. οὐκ ὄντος τὸ παλαιὸν θεάτρου λιθίνου παρ' αὐτοῖς, ἀλλὰ ξυλίνων συμπηγνυμένων ἰκρίων, καὶ πάντων καταλαμβάνειν τόπον σπευδόντων, πληγαί τε ἐγίνοντο καί που καὶ τραύματα. τοῦτο κωλῦσαι βουληθέντες οἱ προεστῶτες τῶν Ἀθηναίων ὠνητοὺς ἐποιήσαντο τοὺς τόπους, καὶ ἕκαστον ἔδει διδόναι δύο ὀβολοὺς καὶ καταβαλόντα θέαν ἔχειν. ἵνα δὲ μὴ δοκῶσιν οἱ πένητες τῷ ἀναλώματι λυπεῖσθαι, ἐκ τοῦ δημοσίου λαμβάνειν ἕκαστον ἐτάχθη τοὺς δύο ὀβολούς. ἐντεῦθεν μὲν οὖν τὸ ἔθος ἤρξατο, προῆλθε δὲ εἰς τοῦτο ὥστε οὐκ εἰς τοὺς τόπους μόνον ἐλάμβανον, ἀλλ' ἁπλῶς πάντα τὰ δημόσια χρήματα διενέμοντο. ὅθεν καὶ περὶ τὰς στρατείας ὀκνηροὶ κατέστησαν. πάλαι μὲν γὰρ στρατευόμενοι μισθὸν παρὰ τῆς πόλεως ἐλάμβανον, τότε δὲ ἐν ταῖς θεωρίαις καὶ ταῖς ἑορταῖς οἴκοι μένοντες διενέμοντο τὰ χρήματα· οὐκέτι οὖν ἤθελον ἐξιέναι καὶ κινδυνεύειν, ἀλλὰ καὶ νόμον ἔθεντο περὶ τῶν θεωρικῶν τούτων χρημάτων θάνατον ἀπειλοῦντα τῷ γράψαντι μετατεθῆναι ταῦτα εἰς τὴν ἀρχαίαν τάξιν καὶ γενέσθαι στρατιωτικά. διὸ ὁ Δημοσθένης εὐλαβῶς ἅπτεται τῆς περὶ τούτου συμβουλῆς, καὶ ὑπερωτήσας ἑαυτὸν ὅτι σὺ γράφεις ταῦτα εἶναι στρατιωτικά; ἐπιφέρει "μὰ Δί' οὐκ ἔγωγε."

Τοσαῦτα μὲν περὶ τῶν θεωρικῶν· διείλεκται δὲ ὁ ῥήτωρ καὶ περὶ πολιτικῆς δυνάμεως, ἀξιῶν αὐτοὺς στρατεύεσθαι καὶ μὴ διὰ ξένων, ὥσπερ εἰώθεσαν, ποιεῖσθαι τὴν βοήθειαν· τοῦτο γὰρ αἴτιον εἶναί φησι τοῦ τὰ πράγματα ἀπόλλυσθαι.

προφάσεως] It is probable enough, as Libanius says, that Philip affected to consider their alliance with Athens as an act of hostility against himself. Justin, 8. 3, agrees with the Schol. (p. 47 Dind.): "Post haec Olynthios aggreditur; receperant enim per misericordiam post caedem unius (Archelaus) duos fratres ejus (Arrhidaeus and Menelaus), quos Philippus ex novercâ genitos, velut participes regni interficere gestiebat." Thirl. 5. 305. Grote, 11. 449.

ἀνεῖσθαι] λελύσθαι Suidas.

οὐχ ὡς] "transposita est negatio, pro hâc structurâ φησὶ δέ, οὐχ, ὡς ὑπείληπται, δύσμαχον εἶναι τὸν Φίλιππον." Vömel. cf. 1. 21; 2. 5.

Διείλεκται] in an aorist sense, as supr. πεπόμφασι.

δύο ὀβολούς] *Gr. and R. Ant.* s. v. θεωρικά.

σὺ γράφεις] 1. 19.

πολιτικῆς] "composed of citizens." cf. 9. 48.

1. Ἀντὶ πολλῶν ἄν, ὦ ἄνδρες Ἀθηναῖοι, χρημάτων ὑμᾶς ἑλέσθαι νομίζω, εἰ φανερὸν γένοιτο τὸ μέλλον συνοίσειν τῇ πόλει περὶ ὧν νυνὶ σκοπεῖτε. ὅτε τοίνυν τοῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν τῶν βουλομένων συμβουλεύειν· οὐ γὰρ μόνον εἴ τι χρήσιμον ἐσκεμμένος ἥκει τις, τοῦτ' ἂν ἀκούσαντες λάβοιτε, ἀλλὰ καὶ τῆς ὑμετέρας τύχης ὑπολαμβάνω πολλὰ τῶν δεόντων ἐκ τοῦ παραχρῆμα ἐνίοις ἂν ἐπελθεῖν εἰπεῖν, ὥστ' ἐξ ἁπάντων ῥᾳδίαν τὴν τοῦ συμφέροντος ὑμῖν αἵρεσιν γενέσθαι.

§ 1. **Ἀντὶ π. ἂν . . . χρ.**] "you would in exchange for much money," "you would give much if the course . . ." The Schol. (p. 22 Dind.) finds an allusion here to the Theoric Fund, of which Dem. speaks below, § 19 sq. This is improbable in itself, and is sufficiently refuted by 14. 34; Andoc. 2. 21; *ἐδεξάμην δ' [ἂν] ἀντὶ πάντων χρημάτων εἶναι ἐν ἀσφαλεῖ φράσαι*, Thuc. 1. 33: as we say "I would give much," "I would give the world."

πολλῶν as the emphatic word attracts *ἄν*: 2. 1. The young student should consult Don. *New Crat.* § 187.

περὶ ὧν] i. e. *περὶ τούτων ἅ.* 3. 18, *περὶ πραγμάτων προτεθῇ σκοπεῖν.*

ὅτε] causal. Madv. 127, r. 1.

ἐθέλειν . . βουλομένων] "be willing . . those who wish." On 2. 20, *ἂν οἵ τε θεοὶ θέλωσι καὶ ὑμεῖς βούλησθε*, Schäf. says, "oratoria varietas, quandoquidem *βούλησθε* idem est quod *θέλωσι*." This criticism would apply better to passages like 13. 3, *παρασχεῖν ἕκαστον αὑτὸν μὴ μόνον ταῦτ' ἀκούειν ἐθέλοντα ἀλλὰ καὶ πράττειν βουλόμενον*, where both parts of the sentence have the same subject, and the orator might be supposed to have used a synonymous term in the second for the sake of rhetorical variety and to preserve the balance between the two clauses. But the distinction laid down by Mr. Shilleto (*De F. Leg.* § 26), that *βούλομαι* implies a *positive wish*, and *θέλω* the mere negative idea of *willingness*, *having no objection*, will be found applicable to all passages where the words occur together in Attic prose (cf. 19. 23; 20. 111; 23. 83).

ἐσκεμμένος, used actively here and in 21. 192 (*οὐχ ὁ ἐσκεμμένος οὐδ' ὁ μεριμνήσας*), is passive in 21. 191. Jelf, 368. 3 *a*. "for then not only if persons are come prepared with some useful advice will you hear and receive it." Schäf. wrongly takes *ἀκούσαντες* (as = *εἰ ἀκούσαιτε*) as the protasis to *ἂν λάβοιτε*. The condition is suggested in *γάρ* (as in 4. 51, *πολλῷ γὰρ ἂν ἥδιον εἶπον*), and *ἀκούσαντες* is a complement of the predicate, as *ἐπιστάντες* in 4. 12.

ἥκει τις] "Dem. ut de re certâ loquitur . . nam se ipsum intelligit." Schäf. For as Plutarch says (*Vit. Dem.* c. 8), *μὴ ῥᾳδίως ἀκοῦσαί τινα Δημοσθένους ἐπὶ καιροῦ λέγοντος . . εἰ μὴ τύχοι πεφροντικὼς καὶ παρεσκευασμένος.* Comp. what he says of himself on a particular occasion in 21. 192.

τῆς . . τύχης, a partitive gen. "I consider it part of your good fortune." For the omission of *εἶναι* comp. 3. 21, *δικαίου πολίτου κρίνω.* Andoc. 4. 1, *πολίτου δ' ἀγαθοῦ νομίζω.*

ἂν ἐπελθεῖν] "that it will suggest itself," "will occur to some to offer

2. Ὁ μὲν οὖν παρὼν καιρός, ὦ ἄνδρες Ἀθηναῖοι, μόνον οὐχὶ λέγει φωνὴν ἀφιεὶς ὅτι τῶν πραγμάτων ὑμῖν ἐκείνων αὐτοῖς ἀντιληπτέον ἐστίν, εἴπερ ὑπὲρ σωτηρίας αὐτῶν φροντίζετε· ἡμεῖς δ' οὐκ οἶδ' ὅντινά μοι δοκοῦμεν ἔχειν τρόπον πρὸς αὐτά. ἔστι δὴ τά γ' ἐμοὶ δοκοῦντα ψηφίσασθαι μὲν ἤδη τὴν βοήθειαν, καὶ παρασκευάσασθαι τὴν ταχίστην ὅπως ἐνθένδε βοηθήσετε καὶ μὴ πάθητε ταὐτὸν

many suitable suggestions at the moment." Demades, the bitter opponent of Demosthenes on this and other occasions, was specially noted for his power of extempore speaking; cf. Plut. *Vit. Dem.* c. 8. ἐκ τοῦ π.) (ἐσκεμμένος: Xen. *Hell.* 1. 1. 30, τὰ μὲν ἀπὸ τοῦ π. τὰ δὲ βουλευσαμένους.

ὑμῖν] with συμφέροντος.

§ 2. **οὖν**] "now the present crisis all but cries aloud that you must take yonder affairs in hand yourselves . . .;" οὖν being here not strictly inferential, but serving to introduce the subject of the speech after a preface, as in 2. 3; 3. 3 (where the same words occur as here); 4. 2; 18. 3 and 9. For the rhetorical προσωποποιΐα Dobree comp. Aesch. *Agam.* 66; Pl. *Prot.* 361 A, ἡ ἄρτι ἔξοδος τῶν λόγων . . εἰ φωνὴν λάβοι εἰπεῖν ἄν. cf. Lyc. *c. Leocr.* fin. Expressions such as τὰ πεπραγμένα αὐτὰ βοᾷ, 19. 81 (cf. ib. 119), and τὸ πρᾶγμα φανερόν ἐστιν· αὐτὸ γὰρ βοᾷ, Arist. *Vesp.* 920, are common enough. cf. Auctor *ad Herenn.* iv. § 66. Cic. *Orat.* § 85, with Jahn's notes. Arist. *Rhet.* 3, c. 10. 7, and c. 11. There are several examples in Cicero: 1 *Catil.* § 18; *In Caecil.* § 19; *Pro Coel.* § 33; *Tusc. Disp.* 2, § 46. The words μόνον οὐχί are of course added to mitigate the boldness of the metaphor.

αὐτοῖς] emphatic—"yourselves," not employing mercenaries, as has been your custom.

εἴπερ ὑπέρ] Such "homoeoteleuta," harsh as they sometimes sound to us, seem to have given no offence to Greek ears. cf. Lob. *Paral. Gr.* p. 53: infr. § 8, ἥνπερ ὑπέρ. In 21. 37, εἴπερ ὑπὲρ τοῦ κοινῇ βελτίστου, Bekk. omits ὑπέρ.

αὐτῶν] i. e. τῶν πραγμάτων. 3. 21, τὴν τῶν πραγμάτων σωτηρίαν: infr. 17, βοηθητέον τοῖς πράγμασιν. Franke, who says "αὑτῶν, i. e. ὑμῶν αὐτῶν," is certainly wrong. Sauppe reads αὑτῶν.

ἡμεῖς) (καιρός. "but we—I don't know how we seem to . ." a rhetorical turn for ῥᾳθυμοῦμεν καὶ οὐ προσέχομεν . . as the Schol. says.

γ', which belongs to the pronoun, attaches itself here, as often, to the article. "*my own* opinion then is."

ἤδη] "at once:" 18. 10.

τὴν ταχίστην] see note to τὴν πρώτην, 3. 2.

ὅπως . . βοηθήσετε] Bekk., Dind.; libri βοηθήσητε, which Fr. and West. retain. Bekker has substituted the fut. ind. for the 1st aor. subj. also in 2. 2, ὅπως μὴ . . δόξομεν: 3. 2, σώσομεν: 4. 20, ποιήσατε: 8. 38, ἐθελήσουσιν: 9. 69, ἀνατρέψει: 25. 55, καταστήσει, &c. But Cobet goes too far in rejecting the 1st aor. subj. not only where its form approximates to that of the fut. indic. as in the passages referred to, but also where it is different. cf. his *Var. Lect.* p. 96 sq.; Jelf, 812. The force of ὅπως may be seen by comparing the passages where ὅτῳ τρόπῳ is used as its equivalent, e. g. Thuc. 6. 11, σκοπεῖν ὅτῳ τρόπῳ τὸ . . . ἀπρεπὲς εὖ θήσονται. Madv. 123, r. On the fut. ind. and aor. subj. in the same

ὅπερ καὶ πρότερον, πρεσβείαν δὲ πέμπειν ἥτις ταῦτ᾽ ἐρεῖ καὶ παρέσται τοῖς πράγμασιν, 3. ὡς ἔστι μάλιστα τοῦτο δέος, μὴ πανοῦργος ὢν καὶ δεινὸς ἄνθρωπος πράγμασι χρῆσθαι, τὰ μὲν εἴκων, ἡνίκα ἂν τύχῃ, τὰ δ᾽ ἀπειλῶν (ἀξιόπιστος δ᾽ ἂν εἰκότως φαίνοιτο), τὰ δ᾽ ἡμᾶς διαβάλλων καὶ τὴν ἀπουσίαν τὴν ἡμετέραν, τρέψηται καὶ παρασπάσηταί τι τῶν ὅλων

sentence after ὅπως see Jelf, 812; Madv. 123.

πρότερον] i. e. when Philip was in Thrace, B.C. 352. cf. 3. 4; Grote, 11. 428.

ἐρεῖ] the regular verb in this case where the fut. is required. Xen. *An.* 7. 1. 32; Hell. 2. 1. 6, πέμπειν πρέσβεις ταὐτά τε ἐροῦντας. "to announce these resolutions and watch the proceedings." On the fut. after ἥτις, Madv. 115, r. cf. 2. 4.

§ 3. **δέος**] the predicate to τοῦτο. 19. 72, ἔστι δὲ τοῦτο γέλως. Eur. *Heracl.* 739.

ἄνθρωπος] Bekk. for the ἄνθρωπος of the MSS. cf. his note, and Cob. *Nov. Lect.* p. 326. Bekker has however left ἀνθρώπου in Aesch. 2. 22, κατόψεσθε ἀνθρώπου (Dem.) φθόνον, ibid. § 57, and 3. 98 and 125, τὴν πόλιν ἄνθρωπος (Dem.) οὐκ ἠδύνατο σφῆλαι. Also Antiph. *Tetral.* Α β 2, and id. *De Caed. Her.* § 66, ὅτῳ τρόπῳ . . ἀπόλωλεν ἀνήρ, i. e. Herodes, supposed to have been murdered; cases obviously different from e. g. Aesch. 3. 31, πῶς οὖν ἄν τις περιφανέστερον ἐπιδείξειεν ἄνθρωπον παρανομώτατα γεγραφότα; and Dem. 19. 85, πῶς ἂν οὖν ὑβριστικώτερον ἄνθρωπος ὑμῖν ἐχρήσατο;

π. χρῆσθαι] "unscrupulous and dexterous in the management of things." In Isocr. 3. 21 we have τοὺς χρῆσθαι τοῖς πράγμασι ἐπισταμένους, "men of administrative ability")(τοὺς ἐν τοῖς ὄχλοις εἰπεῖν δυναμένους. The thorough statesman is one who, combining the two, is λέγειν τε καὶ πράττειν δυνάμενος (Thuc. 1. 139). cf. 18. 144.

ἡνίκα ἂν τύχῃ] West. and others supply εἴκων. It is much more probable that it is used impersonally, as e. g. in Thuc. 1. 142, οὐκ ἐνδέχεται, ὅτ᾽ ἂν τύχῃ, ἐκ παρέργου μελετᾶσθαι: Aesch. 3. 42, ὅτι στεφανοῖ αὐτοὺς ὁ δῆμος, εἰ οὕτω τύχοι . . ., and countless other passages. "by making concessions (cf. 6. 20) when it suits his purpose," "upon occasion."

ἀξιόπιστος] from his successes and the way in which he had treated Amphipolis, &c.

ἡμᾶς . . καὶ τὴν ἀ.] i. e. misrepresenting us generally, and particularly our thus leaving them to their fate. This mode of expression is common. Redh. quotes 43. 72, ὑπὸ τούτου καὶ τῆς ὕβρεως τῆς τούτου: Soph. *Aj.* 1146. Add *Oed. Col.* 750; *Antig.* 95; Dem. 21. 20 and 96; Lucr. 1. 6, "te nubila coeli Adventumque tuum;" ibid. 12; Cic. *Pro Mil.* § 4, "per vos ac per vestram fidem." On the matter of fact see Grote, 11. 462.

The anomalous use of **τρέψηται** here has given rise to various conjectures. Sauppe and Dind. adopt the conj. of H. Wolf τρέψῃ τε, though Dind. in his notes seems to approve of Reiske's δρέψηται: Cobet (*Hyper. Fun. Or.* p. 32) proposes κλέψῃ τε, Dobr. ἀνατρέψῃ τε. It cannot be said that any of these is satisfactory. There seems to be little meaning in "may both steal and . . .," or "may both turn and . . ." As παρασπάσηται is the more special term, καί must be explanatory, in which case τε has no place. cf. 2. 7, ἐξαπατῶν καί ("and so") προσλαμβάνων, where καί is used in

Nevertheless.

πραγμάτων. 4. οὐ μὴν ἀλλ' ἐπιεικῶς, ὦ ἄνδρες Ἀθηναῖοι, τοῦθ', ὃ δυσμαχώτατόν ἐστι τῶν Φιλίππου πραγμάτων, καὶ βέλτιστον ὑμῖν· τὸ γὰρ εἶναι πάντων ἐκεῖνον ἕνα ὄντα κύριον καὶ ῥητῶν καὶ ἀπορρήτων, καὶ ἅμα στρατηγὸν καὶ δεσπότην καὶ ταμίαν, καὶ πανταχοῦ αὐτὸν παρεῖναι τῷ στρατεύματι, πρὸς μὲν τὸ τὰ τοῦ πολέμου ταχὺ καὶ κατὰ καιρὸν πράττεσθαι πολλῷ προέχει, πρὸς δὲ τὰς καταλλαγάς, ἃς ἂν ἐκεῖνος ποιήσαιτο ἄσμενος πρὸς Ὀλυνθίους, ἐναντίως ἔχει.

the same way; Hom. *Il.* 3. 360, κλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. The cases adduced by Stallb., *Gorg.* 460 D, as proving the contrary, are, it strikes me, irrelevant. In support of τρέψηται, which is found in all the MSS., it may perhaps be said that, though he would not have used the word in this way by itself, Dem. might venture to do so in combination with παρασπάσηται, by which its meaning would in some measure be determined. cf. note to 9. 72. Tr. "turn for his own advantage (convert), and (= and so) detach from us to himself some of our main interests."

τῶν ὅλ. πρ.] 2. 31; 18. 28, where τὰ ὅλα)(τὰ μικρὰ συμφέροντα τῆς πόλεως: ib. 278, ἐν οἷς τῶν ὅλων τι κινδυνεύεται τῇ πόλει.

§ 4. **οὐ μὴν ἀλλ' ... βέλτιστον**] τοῦτο τὸ σχῆμα λέγεται τροπὴ ἤγουν παρὰ προσδοκίαν, ὅτε τὸ αὐτὸ πρᾶγμα καὶ φοβερὸν καὶ συμφέρον εἴη. Schol. Comp. other examples in 4. 2; 9. 5.

ἐπιεικῶς must be taken with βέλτιστον. Pl. *Charm.* c. 2, καὶ ἐπιεικῶς, ἦν δ' ἐγώ, ἀληθῆ ἀπήγγελται. 19. 340, ἐπιεικῶς αὐτάρκεις, with Mr. Shilleto's note. Mr. Kennedy translates "strange to say," apparently following the *Etym. Mag.* c. 359. 35, which says σημαίνει καὶ τὸ παραδόξως καὶ παρ' ἐλπίδα, probably in reference to this passage. But this sense lies in the turn of the argument rather than in the word. "not but that the very thing which makes P. . . . may fairly be said to be even best for us."

ὃ . . Φ.] "that in the position of P." 2. 20, αὐτοῦ ταῦτ': Thuc. 1. 84, ὃ μέμφονται μάλιστα ἡμῶν. Madv. 53.

ἕνα ὄντα] "in his own person," "his having every thing in his sole power to publish or keep secret," the words ῥ. καὶ ἀπορρήτων forming a rhetorical opposition expressing the whole range of political matters. Soph. *Ant.* 1008, ἴτ' ὀπάονες οἵ τ' ὄντες οἵ τ' ἀπόντες. *Oed. Col.* 1000, ῥητὸν ἄρρητόν τ' ἔπος:—18. 235, καὶ ἔπραττεν (Philip) ἃ δόξειεν αὐτῷ οὐ προλέγων ἐν τοῖς ψηφίσμασιν οὐδ' ἐν τῷ φανερῷ βουλευόμενος . . . ἀλλ' ἁπλῶς αὐτὸς δεσπότης, ἡγεμών, κύριος πάντων. The difficulties and delays in states where, as at Athens, ἐν λόγοις ἡ πολιτεία are set forth in 19. 184 sq., cf. also 18. 246. Isocr. 3. 19.

ταμίαν] "paymaster."

πρὸς μὲν τὸ τὰ τοῦ] (S omits τό.) Dind. calls attention to the number of monosyllables here found together, three of them cases of the article, and quotes 3. 11, τὴν τοῦ τὰ . . ., and Alexis ap. Athen. 13. 610 E, τοὺς τὰς τῶν λόγων. "is a great advantage for the speedy and seasonable execution of the operations of war." Bekk. seems to have forgotten this passage when he proposed to read τὸ πᾶν in Antiph. *Tetr.* 3. δ 3, τούτῳ τῷ παντὶ προέχομεν.

5. δῆλον γάρ ἐστι τοῖς Ὀλυνθίοις ὅτι νῦν οὐ περὶ δόξης οὐδ' ὑπὲρ μέρους χώρας πολεμοῦσιν, ἀλλ' ἀναστάσεως καὶ ἀνδραποδισμοῦ τῆς πατρίδος, καὶ ἴσασιν ἅ τ' Ἀμφιπολιτῶν ἐποίησε τοὺς παραδόντας αὐτῷ τὴν πόλιν καὶ Πυδναίων τοὺς ὑποδεξαμένους· καὶ ὅλως ἄπιστον, οἶμαι, ταῖς πολιτείαις ἡ

§ 5.] The words **δῆλον . . ὅτι** form an Iambic line. Other instances are found in 21. 165; 35. 22, though these are not at the beginning of a sentence. (Hexameters have been discovered in 4. 6; 18. 143, where see Dissen's note. ib. 198; 23. 14 al. Pentameters in 18. 279; 23. 41 al.) Arist. *Rhet.* 3, c. 8, Διὸ ῥυθμὸν δεῖ ἔχειν τὸν λόγον, μέτρον δὲ μή· ποίημα γὰρ ἔσται· ῥυθμὸν δὲ μὴ ἀκριβῶς . . . ὁ δὲ ἴαμβος αὐτή ἐστιν ἡ λέξις ἡ τῶν πολλῶν· διὸ μάλιστα πάντων τῶν μέτρων ἰαμβεῖα φθέγγονται λέγοντες: *Poet.* 4. Cic., *Orat.* § 289, says, "versus saepe in oratione per imprudentiam dicimus; quod est vehementer vitiosum: sed non attendimus neque exaudimus nosmetipsos; Senarios vero et Hipponacteos effugere vix possumus; magnam enim partem ex iambis constat nostra oratio;" cf. also *De Orat.* 3, § 182. Quintil. 9. 4. 72.

οὐ περὶ . . ὑπέρ] "that *now* they are not fighting for glory or a slice of territory, but to prevent the destruction [Lyc. § 61, πόλεώς ἐστι θάνατος ἀνάστατον γενέσθαι] and enslavement of their country." Comp. the illustrative passage in 15. 17, where it is said that contests with democracies are ἢ περὶ τῶν ἰδίων ἐγκλημάτων . . ἢ περὶ γῆς μέρους ἢ ὅρων ἢ φιλονεικίας ἢ τῆς ἡγεμονίας . . πρὸς δὲ τὰς ὀλιγαρχίας . . ὑπὲρ . . τῆς πολιτείας καὶ τῆς ἐλευθερίας. Dind. understands περί with ἀναστάσεως: but there is no reason why we should not supply ὑπέρ from the words immediately preceding in the sense of "the thing to be averted," as in the passages usually quoted for that sense *S. c. Th.* 106. Aesch. 3. 10, τὴν ψῆφον φέρειν . . οὐ περὶ τοῦ παρόντος ἀδικήματος, ἀλλ' ὑπὲρ τῆς αἰσχύνης τοῦ δήμου. cf. Thuc. 5. 69, where negative clauses are added defining the sense of ὑπέρ. With μέρους χ. (in 15 l. c. περὶ γῆς μέρους) ὑπέρ is used in a sense not materially different from περί, as very frequently in the orators. And, as is well known, ὑπέρ is constantly found in the orators where Thucydides would have used περί. Buttm. *Ind. Mid.* s. v.

ἅ τ' Ἀμφιπ.] εἰσελθὼν γὰρ αὐτοὺς (the traitors) πρώτους ἐφόνευσε λέγων, εἰ τῶν ἰδίων πολιτῶν οὐκ ἐφείσασθε, πόσῳ γε πλέον οὐ μέλλετε περὶ ἐμὲ ὕστερον τοιοῦτοι γενήσεσθαι. Schol. It is probable, as Thirl. (5. 196) suggests, that this is only a conjectural explanation of the orator's meaning. Similarly it was inferred from 8. 40, πάντων κάκιστ' ἀπολώλασιν, that Lasthenes and Euthycrates were put to death, but 18. 48 shows that this was not so. Grote, 11. 330.

Πυδναίων] Thirl. 5. 197. Grote, 11. 333. The betrayal of Pydna is mentioned again in 20. 63.

καὶ ὅλως] "and generally, I suppose, a despotism is an object of mistrust to free states." Hence his exhortation to the Messenians to cultivate ἀπιστία as their special safeguard. On the use and rhetorical value of the Γνώμη cf. Arist. *Rhet.* 2. 22, §§ 15, 16.

πολιτεία] here in a restricted sense, as in 4. 48; 6. 21 al. In Isocr. 4. 125 we have it opposed to μοναρχία (τυραννίς). Arist. *Pol.* 5. 6, τὰς ἀποκλινούσας μᾶλλον πρὸς τὸ πλῆθος καλοῦσι πολιτείας.

τυραννίς, ἄλλως τε κἂν ὅμορον χώραν ἔχωσι. 6. ταῦτ' οὖν ἐγνωκότας ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι, καὶ τἄλλ' ἃ προσήκει πάντα ἐνθυμουμένους φημὶ δεῖν ἐθελῆσαι καὶ παροξυνθῆναι καὶ τῷ πολέμῳ προσέχειν, εἴπερ ποτέ, καὶ νῦν, χρήματα εἰσφέροντας προθύμως καὶ αὐτοὺς ἐξιόντας καὶ μηδὲν ἐλλείποντας. οὐδὲ γὰρ λόγος οὐδὲ σκῆψις ἔθ' ὑμῖν τοῦ μὴ τὰ δέοντα ποιεῖν ἐθέλειν ὑπολείπεται. 7. νυνὶ γάρ, ὃ πάντες ἐθρύλουν τέως, Ὀλυνθίους ἐκπολεμῶσαι δεῖν Φιλίππῳ, γέγονεν αὐτόματον, καὶ ταῦθ' ὡς ἂν ὑμῖν μάλιστα συμφέροι. εἰ μὲν γὰρ ὑφ' ὑμῶν πεισθέντες ἀνείλοντο τὸν πόλεμον, σφαλεροὶ σύμμαχοι καὶ μέχρι τοῦ ταῦτ' ἂν ἐγνωκότες ἦσαν ἴσως· ἐπειδὴ δ' ἐκ τῶν πρὸς αὐτοὺς ἐγκλημάτων μισοῦσι, βεβαίαν εἰκὸς τὴν ἔχθραν αὐτοὺς ὑπὲρ ὧν φοβοῦνται καὶ

§ 6. **τἄλλ'**] i. e. "gloriam majorum, Graeciae principatum, oppressis opitulandi consuetudinem, injurias Philippi, periculi magnitudinem." H. Wolf.

προσήκει] sc. *ἐνθυμεῖσθαι.*

Dobree rightly takes **ἐθελῆσαι** absolutely, quoting Thuc. 5. 9, *εἶναι τοῦ καλῶς πολεμεῖν καὶ τὸ ἐθέλειν καὶ τὸ αἰσχύνεσθαι.* "you must take heart and spirit, and apply yourselves." K.

αὐτούς] repeating the note struck in § 2.

λ. . . σκῆψις . . . τοῦ μή] (Madv. 170 *c*), "plea . . excuse for not doing." Lyc. § 33, *τί γὰρ ἔδει προφάσεων ἢ λόγων ἢ σκήψεως*; Thuc. 6. 18.

§ 7. **ἐθρύλουν τέως**] Bekk. st.; Bekk. *ἐθρυλεῖτε, ὡς,* from F S Υ: cet. *ἐθρυλλεῖτε*: *ἐθρύλουν τε ὡς, γρ.* F S; *ἐθρυλεῖτε τέως,* West., Sauppe. Dind. agrees with Bekker. cf. 3. 7. "were constantly talking about." 19. 156, *πολλὰ λέγοντος ἐμοῦ καὶ θρυλοῦντος ἀεί.*

For **ἐκπολεμῶσαι** Dind. reads *ἐκπολεμῆσαι* from S, "in quo illud ipsum *ἐκπολεμῆσαι* a pr. m. scriptum fuit," and so West. Bekk. with good reason retains *ἐκπολεμῶσαι.* cf. Paley on Aesch. *Choeph.* 540.

καὶ ταῦθ'] "magis placet *καὶ τοῦθ'* (the reading of Υ) ut paullo significantius." Schäf. There is no need for any change. 15. 23, *βάρβαρον ἄνθρωπον καὶ ταῦτα γυναῖκα φοβήσεσθε.*

ὡς = *οὕτως ὡς.* In this case **ἄν**, which belongs to the verb, invariably attaches itself to *ὡς, ὅπως,* &c. Pl. *Rep.* 4. 428 C, *ὡς ἂν ἔχοι βέλτιστα.* ib. 5. 473 A, *ὡς ἂν ἐγγύτατα τῶν εἰρημένων πόλις οἰκήσειε.* Dem. 23. 3. Don. § 608, obs. Madv. 137.

μέχρι τοῦ] "they would perhaps have been of this mind for a time," as opposed to *βεβαίαν.* Some understand it of *degree*, "up to a certain point," as in 16. 24.

ταῦτ'] in reference to a preceding singular, as often: 2. 3; 18. 200.

ἐκ . . ἐγκλημάτων] "exosi sunt Philippum propter offensiones quibus ipsi ab eo laesi sunt, aut quae ab eo ad se profectae sunt. *ἔγκλημα* est facinus de quo quereris, aut querendi causam tibi esse autumas." Reiske. 5. 14, *πόλεμος δι' Ἀμφίπολιν ἤ τι τοιοῦτον ἔ.* (quarrel) *ἴδιον.* 15. 17, quoted on § 5. For *ἐκ* comp. 2. 9; 3. 3 al.

ὑπὲρ ὧν] "propter ea quae." Isocr. 12. 102, *ὑπὲρ ὧν τοῖς Ἑλ-*

πεπόνθασιν ἔχειν. 8. οὐ δεῖ δὴ τοιοῦτον, ὦ ἄνδρες Ἀθηναῖοι, παραπεπτωκότα καιρὸν ἀφεῖναι, οὐδὲ παθεῖν ταὐτὸν ὅπερ ἤδη πολλάκις πρότερον πεπόνθατε. εἰ γάρ, ὅθ' ἥκομεν Εὐβοεῦσι βεβοηθηκότες καὶ παρῆσαν Ἀμφιπολιτῶν Ἱέραξ καὶ Στρατοκλῆς ἐπὶ τουτὶ τὸ βῆμα, κελεύοντες ἡμᾶς πλεῖν καὶ παραλαμβάνειν τὴν πόλιν, τὴν αὐτὴν παρειχόμεθ' ἡμεῖς ὑπὲρ ἡμῶν αὐτῶν προθυμίαν ἥνπερ ὑπὲρ τῆς Εὐβοέων σωτηρίας, εἴχετ' ἂν Ἀμφίπολιν τότε καὶ πάντων τῶν μετὰ ταῦτα ἂν ἦτε ἀπηλλαγμένοι πραγμάτων. 9. καὶ πάλιν ἡνίκα Πύδνα Ποτίδαια Μεθώνη Παγασαί, τἄλλα, ἵνα μὴ καθ' ἕκαστα λέγων διατρίβω, πολιορκούμενα ἀπηγγέλλετο, εἰ τότε τούτων ἐν

ληστιν ἐπεβούλευσαν μισοῦντες αὐτούς. "we may expect that their hatred of him on account of . . . will be lasting."

§ 8. **ταὐτὸν ὅπερ**] Bekk. rightly, I believe. Bekk. st., Dind., Sauppe ταὐτὸ ὅπερ, with S., though supr. § 2 they read ταὐτὸν ὅπερ, and Bekk. does not follow S in 22. 2 (εἰς ταὐτὸν ὡς πεποιηκότι) where it has ταὐτό, though in the same section he now follows it in reading τὸν τοιοῦτο ἀσέβημα. Cobet, *Nov. Lect.* p. 436, is no doubt right in saying that ταὐτόν should always be read before a vowel. "commit the mistake which . . ."

εἰ . . παρειχ. . . εἴχετ' ἄν] "if we had displayed . . you would have held A. then and been rid of all the troubles which followed." Madv. 117, and r. 1. cf. 3. 17.

ἥκομεν] "we had returned from succouring the E."—a sense in which this verb is often used: 5. 9; 19. 74 al. So ἦλθον, Pl. *Prot.* p. 310 C. Dem. makes frequent allusion to this expedition as one that reflected especial credit on Athens. 4. 17; 8. 74; 16. 14; 18. 99. Thirl. 5. 225. Grote, 11. 338.

For **παρῆσαν** Cobet (*Var. Lect.* p. 33; comp. his *Nov. Lect.* p. 344) after Dobree proposes παρῆσαν, which Dind. adopts here and in 19. 154, &c. It certainly seems strange that Dem. should in this one instance use the phrase παρεῖναι ἐπὶ τὸ βῆμα instead of the standing expression παριέναι ἐπὶ τὸ β. With the received reading comp. 8. 11; Thuc. 2. 34. Arist. *Eq.* 748, παρεῖναι 's τὴν Πνύκα. Aesch. 3. 71, παρῆμεν . . . εἰς τὴν ἐκκλησίαν. Franke's objection, that παρῆσαν is inadmissible because "manifestum est legatos conscenso suggesto non dum conscendunt verba fecisse," proves too much; for it would equally tell against παριών in such passages as Aesch. 3. 159, παριὼν ἐπὶ τὸ βῆμα . . ὑμᾶς . . ἐκέλευε . . and the whole use of the word in this sense. Tr. "mounted," "appeared on this platform." cf. Thirl. 5. 195; Grote, 11. 329.

On the **βῆμα** cf. *Gr. and Rom. Ant.* s. v. Ecclesia.

§ 9. **Πύδνα**] The conquests of Philip are always, as Mr. Grote observes (11. 334, note), enumerated by Dem. in this their chronological order. infr. § 12.

μὴ . . διατρίβω] "not to waste time in enumerating them."

πολιορκούμενα] Madv. 178.

ἐνὶ τῷ πρώτῳ] Bekk. st., Dind.; Bekk. ἐνί τῳ πρώτῳ, from Υ. West. quotes Isaeus, 8. 33, πρὸς ἕνα δὲ τὸν πρῶτον . . προσάξει.

τῷ πρώτῳ προθύμως καὶ ὡς προσῆκεν ἐβοηθήσαμεν αὐτοί, ῥᾴονι καὶ πολὺ ταπεινοτέρῳ νῦν ἂν ἐχρώμεθα τῷ Φιλίππῳ. νῦν δὲ τὸ μὲν παρὸν ἀεὶ προϊέμενοι, τὰ δὲ μέλλοντα αὐτόματ' οἰόμενοι σχήσειν καλῶς, ηὐξήσαμεν, ὦ ἄνδρες Ἀθηναῖοι, Φίλιππον ἡμεῖς, καὶ κατεστήσαμεν τηλικοῦτον ἡλίκος οὐδείς πω βασιλεὺς γέγονε Μακεδονίας. νυνὶ δὴ καιρὸς ἥκει τις οὗτος ὁ τῶν Ὀλυνθίων αὐτόματος τῇ πόλει, ὃς οὐδενός ἐστιν ἐλάττων τῶν προτέρων ἐκείνων. 10. καὶ ἔμοιγε δοκεῖ τις ἄν, ὦ ἄνδρες Ἀθηναῖοι, δίκαιος λογιστὴς τῶν παρὰ τῶν θεῶν ἡμῖν ὑπηργμένων καταστάς, καίπερ οὐκ ἐχόντων ὡς δεῖ πολλῶν, ὅμως μεγάλην ἂν ἔχειν αὐτοῖς χάριν, εἰκότως· τὸ μὲν γὰρ πολλὰ ἀπολωλεκέναι κατὰ τὸν πόλεμον τῆς ἡμετέρας ἀμελείας ἄν τις θείη δικαίως, τὸ δὲ μήτε πάλαι

αὐτοί] "*ourselves*." They did send a force, which however arrived too late. 4. 35. Grote, 11. 334.

ῥᾴονι] "easier to deal with." 8. 50, *χαλεπωτέρῳ . . χρησόμεθα ἐχθρῷ*.

ἂν ἐχρώμεθα] Madv. 117. Don. 502 *bb*. *σχήσειν* is frequently used by Dem. in this sense: infr. 14; 5. 18; 18. 45 al.

νῦν δέ] "as it is, by always neglecting the present and thinking the future will take care of itself, *we* (emphatic by position) have aggrandized P. and made him more powerful . ."

οὐδείς πω] On 19. 22 Schäf. remarks, "saepius *οὔπω* sic dirimunt. Imprimis notabile quod legitur 18. 18, *οὐ γὰρ δὴ ἔγωγε ἐπολιτευόμην πω τότε*." cf. Thuc. 1. 32, *οὐ μέντοι ὅ γε πόλεμός πω . . .* These instances however differ from that here. The Greeks were no more disposed to say *οὔπω τις* than *οὐκ ἐλάσσων τινός*. Heind. *Pl. Gorg.* 448 A.

νυνὶ δή] taking up what was said in § 8. Dind. reads *νυνὶ δὲ δή*, "but at this very time." Sauppe *νῦν ἤδη*, which would be "nunc jam." The remark which has been made that *νυνί* is never adversative is wholly unfounded. Lys. 13. 22, *καὶ εἰ μὴ ἐκ παρασκευῆς ἐμηνύετο, πῶς οὐκ ἂν ἠνάγκασεν ἡ βουλὴ . . ; νυνὶ δὲ . .;* Dem. 21. 129; 24. 77. Isae. *De Cleonym. Her.* § 30. Lyc. *in Leocr.* § 23.

τῇ πόλει] with *ἥκει*. "is come to us self-offered," without our seeking, and so a mark of divine favour, as he says in the next section.

οὐδενὸς . . . ἐλάττων] i. e. *οὐκ ἐλάττων τινὸς* (*ἄλλης*). infr. 27; 2. 17.

§ 10. **δίκαιος**] "fair," "that any one fairly estimating the favours we have received from the gods."

τῶν . . ὑ.] "dii hominibus fundamentum et materiam quasi agendi suggerunt, deinde homines operâ suâ superstruunt. Haec beneficia a Diis in homines ultro collata dicuntur *τὰ ὑπηργμένα*." Sauppe. cf. 19. 280 with Mr. Shilleto's note. *Eth. Nic.* 8. 14, *οὐδὲν δὲ ποιήσας ἄξιον τῶν ὑπηργμένων δέδρακεν*. Ib. ix. 2. 5, *τὴν προϋπαρχήν*.

κ. (= *εἰ καρασταίη*) . . **ἂν ἔχειν**] Madv. 135 *c*.

κατὰ τὸν (omitted by S) **π.**] i. e. in the war about Amphipolis, as it was called. Grote, 11. 339.

τῆς . . ἀμελ. ἂν θείη] "might justly set down to." Madv. 51 *c*.

τοῦτο πεπονθέναι πεφηνέναι τέ τινα ἡμῖν συμμαχίαν τούτων ἀντίρροπον, ἂν βουλώμεθα χρῆσθαι, τῆς παρ' ἐκείνων εὐνοίας εὐεργέτημ' ἂν ἔγωγε θείην. 11. *ἀλλ' οἶμαι, παρόμοιόν ἐστιν ὅπερ καὶ περὶ τῆς τῶν χρημάτων κτήσεως· ἂν μὲν γάρ, ὅσα ἄν τις λάβῃ, καὶ σώσῃ, μεγάλην ἔχει τῇ τύχῃ τὴν χάριν, ἂν δ' ἀναλώσας λάθῃ, συνανάλωσε καὶ τὸ μεμνῆσθαι τὴν χάριν. καὶ περὶ τῶν πραγμάτων οὕτως οἱ μὴ χρησάμενοι τοῖς καιροῖς ὀρθῶς, οὐδ' εἰ συνέβη τι παρὰ τῶν θεῶν χρηστόν, μνημονεύουσι· πρὸς γὰρ τὸ τελευταῖον ἐκβὰν ἕκαστον τῶν πρὶν ὑπαρξάντων κρίνεται. διὸ καὶ*

τούτων ἀ.] "to counterbalance these." Madv. 37, r. 1.

τῆς . . . θείην] "I should put down myself as an instance of their favour," "as a kindness showing," "that comes of their favour." Comp. Pl. *Legg.* 4. 709 C, *μέγα πλεονέκτημ' ἔγωγ' ἂν θείην.* Dem. 14. 37, *οὐδ' ἀδικεῖν ἡμᾶς ἐκεῖνον ἀδίκημ' ἂν ἔθηκα.*

τῆς παρ' ἐ.] So "Attici omnes constanter loquuntur. Plato in *Phaedro* p. 232 A, *ἀντὶ τῆς δόξης τῆς παρ' ἀνθρώπων.* Sic saepe *τιμωρία παρά τινος* dicitur [rarely *ἀπό*, as Lyc. § 79 *τὴν ἀπ' αὐτῶν* (the gods) *τιμωρίαν*] et *ἐπικουρία* et *βοήθεια* et *φόβος παρά τινος*, sed saepissime *εὔνοια*, ut ap. Dem. 18. 3, *τῆς παρ' ὑμῶν εὐνοίας διαμαρτεῖν*, et alibi *ἡ παρὰ θεῶν εὔνοια.* Eodem modo *ὁ παρ' ἐμοῦ λόγος* dicitur [Thuc. 6. 76, *τοὺς μέλλοντας ἀπ' αὐτῶν λόγους*] et *τὰ παρ' ἐμοῦ* et *τὰ παρ' ὑμῶν* et sim." Cobet, *Nov. Lect.* p. 705.

§ 11. **παρόμοιον . . ὅπερ**] "but, I suppose, it may be compared to what takes place in regard to . ." Thuc. 1. 80, *πρὸς τοὺς Π. . . . παρόμοιος ἡμῶν ἡ ἀλκή*, "is like when compared with it side by side," "admits of being compared with . . . as like it." For the construction comp. with Redh. *Xen. Hell.* 4. 2. 11, *ὅμοιον εἶναι τὸ πρᾶγμα οἷόνπερ τὸ τῶν ποταμῶν.*

κτήσεως] "Graeci dixerunt *χρημάτων κτῆσις, κτημάτων χρῆσις.*" Schäf. This is made clear by Arist. *Eth. Nic.* iv. 1. 7, *χρῆσις δ' εἶναι δοκεῖ χρημάτων δαπάνη καὶ δόσις· ἡ δὲ λῆψις καὶ ἡ φυλακὴ κτῆσις μᾶλλον.*

ἀναλώσας λάθῃ] Ps. Dem. 10. 7 will serve to illustrate these words, the sense of which is rightly given by Reiske (*Ind. Gr.*), "sin autem sensim et sine sensu disperdiderit bona, ignorans sibi per manus diffluere et contabescere."

συνανάλωσε] Bekk., who has however *ἀνηλώκαμεν* in 3. 28; *ἀνηλώκει* 7. 23; *ἀνηλωκέναι* 8. 12 al. Dind. has *συνανήλωσε* here from S, "qui *συνανήλωσε* a pr. m. habet in liturâ, superscripta in manu multo recentiore *α*;" and so elsewhere *ἤλωκα* &c. *καί* introduces the application of the simile, as in 3. 18, *καὶ νῦν*: 4. 41; 9. 70, &c.

περὶ τῶν πραγμάτων] "in regard to political affairs," *περί* being used absolutely, as just above, *περὶ κτήσεως.*

οὐδ' εἰ . . . . μ.] "forget too any."

πρὸς γάρ] "ultimus rerum eventus quasi regula est *ad* (*πρός*) quam judicium hominum dirigitur." Fr. "for each of their previous advantages is judged by the last result." 18. 96, 314, *πρὸς ἐκείνους . . . ἐξετάζειν ἐμέ.* ib. 319, *πρὸς τοὺς νῦν ὅρα με ῥήτορας.*

τῶν πρὶν ὑ.] Bekk. st. with S.:

σφόδρα δεῖ τῶν λοιπῶν ἡμᾶς, ὦ ἄνδρες Ἀθηναῖοι, φροντίσαι, ἵνα ταῦτ' ἐπανορθωσάμενοι τὴν ἐπὶ τοῖς πεπραγμένοις ἀδοξίαν ἀποτριψώμεθα. 12. εἰ δὲ προησόμεθα, ὦ ἄνδρες Ἀθηναῖοι, καὶ τούτους τοὺς ἀνθρώπους, εἶτ' Ὄλυνθον ἐκεῖνος καταστρέψεται, φρασάτω τις ἐμοὶ τί τὸ κωλῦον ἔτ' αὐτὸν ἔσται βαδίζειν ὅποι βούλεται. ἆρα λογίζεταί τις ὑμῶν, ὦ ἄνδρες Ἀθηναῖοι, καὶ θεωρεῖ τὸν τρόπον δι' ὃν μέγας γέγονεν ἀσθενὴς ὢν τὸ κατ' ἀρχὰς Φίλιππος; τὸ πρῶτον Ἀμφίπολιν λαβών, μετὰ ταῦτα Πύδναν, πάλιν Ποτίδαιαν, Μεθώνην αὖθις, εἶτα Θετταλίας ἐπέβη· 13. μετὰ ταῦτα Φερὰς Παγασὰς Μαγνησίαν, πάνθ' ὃν ἐβούλετο εὐτρεπίσας τρόπον ᾤχετ' εἰς Θρᾴκην· εἶτ' ἐκεῖ τοὺς μὲν ἐκβαλὼν τοὺς δὲ καταστήσας τῶν βασιλέων ἠσθένησε· πάλιν ῥαΐσας

Bekk. τῶν προϋπαρξάντων, and so Dind. Bekk. now omits ὡς τὰ πολλά before κρίνεται with S. Dind. retains the words in brackets.

καὶ σφόδρα] with φροντίσαι, καί being *epitatic*. cf. 3. 2.

For **ἡμᾶς** F S Ω have ὑμᾶς, which West. adopts, comparing for the change of person supr. 8, infr. 17, where Bekk. has ὑμῖν.

ἐπανορθωσάμενοι] "that by amendment in."

τὴν ἐπί] 3. 24.

ἀποτριψώμεθα] ὡς ἀπὸ μεταφορᾶς τῆς κηλῖδος τῆς γενομένης ἀκαθαρσίας περὶ τὴν ἐσθῆτα. Schol. *Eth. Nic.* 2. 3. 8, χαλεπὸν ἀποτρίψασθαι τοῦτο τὸ πάθος ἐγκεχρωσμένον τῷ βίῳ. "wipe out," "efface the disgrace of the past."

§ 12. **καὶ τούτους**] "these men *also* (as we did Pydna, &c.)." is probable enough that Olynthian envoys were present, as F. says, but this is not necessary in order to justify the demonstrative. οὗτος is regularly used of the person or thing which is as it were before the audience by being made the subject of debate or remark. 2. 15; 3. 16. Even of one already dead, Lys. 1. 8. Antiph. *Tetr.* 1. δ. 8, ταύτῃ τῇ νυκτί, "the night in question," the night of the supposed murder.

εἶτ'] "and he in consequence." Madv. 185 *a*, r. 6.

τὸ κωλῦον] Observe the present participle; "what will there be any longer that forms an impediment to his marching?" Madv. 180 *b*, r. 1.

ὅποι β.] εὐφήμως εἶπε τὰς Ἀθήνας. Schol. cf. §§ 15, 25, where he speaks more distinctly.

τὸ κατ' ἀρχάς] "originally." 9. 21; τὸ ἀπ' ἀρχῆς, 20. 148; τὸ ἐξ ἀρχῆς, 18. 332.

τὸ πρῶτον] note to Πύδνα, § 9. For the circumstances under which Philip gained a footing in Thessaly see Grote, 11. 408; Thirl. 5. 280.

§ 13. **πάνθ'**] closing the enumeration; "in short, the whole country at his pleasure." 4. 27, ἄρχοντας. . . 19. 156. cf. Grote, 11. 413.

ὃν . . τρόπον] Madv. 31 *d*.

εἰς Θρᾴκην] after being prevented by the energy of the Athenians from seizing Thermopylae. Grote, 11. 413; but comp. Thirl. 5. 283. On his operations in Thrace, Grote, 11. 428.

ἠσθένησε] the ingressive aorist, "fell sick." It may be explained by Madv. 111, r. *d*. This illness

οὐκ ἐπὶ τὸ ῥᾳθυμεῖν ἀπέκλινεν, ἀλλ' εὐθὺς Ὀλυνθίοις ἐπεχείρησεν. τὰς δ' ἐπ' Ἰλλυριοὺς καὶ Παίονας αὐτοῦ καὶ πρὸς Ἀρύμβαν καὶ ὅποι τις ἂν εἴποι παραλείπω στρατείας.

14. *Τί οὖν τὶς ἂν εἴποι, ταῦτα λέγεις ἡμῖν νῦν; ἵνα γνῶτε, ὦ ἄνδρες Ἀθηναῖοι, καὶ αἴσθησθε ἀμφότερα, καὶ τὸ προΐεσθαι καθ' ἕκαστον ἀεί τι τῶν πραγμάτων ὡς ἀλυσιτελές, καὶ τὴν φιλοπραγμοσύνην ᾗ χρῆται καὶ συζῇ Φίλιππος, ὑφ' ἧς οὐκ ἔστιν ὅπως ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει. εἰ δ' ὁ μὲν ὡς ἀεί τι μεῖζον τῶν ὑπαρχόντων δεῖ πράττειν ἐγνωκὼς ἔσται, ὑμεῖς δὲ ὡς οὐδενὸς ἀντιληπτέον ἐρρωμένως τῶν πραγμάτων, σκοπεῖσθε εἰς τί*

of Philip is mentioned also in 4. 11; 3. 4. cf. omn. 8. 35, 36.

ῥαΐσας] *ῥᾴων ἔχων ἐκ τῆς νόσου.* Harpocr. "again recovering he did not fall away (from that course of enterprise) to a life of inactivity."

εὐθύς] Grote, 11. 448. His operations against the Paeonians and Illyrians belong to the first and second years of his reign, B.C. 359-8. These nations rose in arms against him in B.C. 356, when they were reduced to submission by Parmenio.

Ἀρύμβαν] Bekk.; *Ἀρύββαν* Dind. The expedition against Arymbas probably took place B.C. 352, in support of the rights of Alexander, the nephew of Arymbas and brother of Olympias.

ὅποι, *κ.τ.λ.*] "and others one might mention."

§ 14. **Τί οὖν τὶς ἂν εἴποι**] Bekk. reads *τί οὖν, τὶς ἂν εἴποι,* Dind. *τί οὖν, τις . .* On the ground that neither *τις* nor *ἄν* can begin a sentence, Cobet (*Hyp. Fun. Or.* p. 32) would omit *τις ἂν εἴποι* here, and *ἄν τις εἴποι* in § 19. But many passages cannot be altered in this way, as Pl. *Phaed.* 87 A, *τί οὖν, ἂν φαίη ὁ λόγος, ἔτι ἀπιστεῖς;* Arist. *Pax* 137, *ἀλλ' ὦ μέλ' ἄν μοι σιτίων διπλῶν ἔδει,* and other examples quoted by Stallb. in his note on Pl. *Crit.* p. 52 E. Perhaps the difficulty may be removed by taking away the comma and supposing the whole to be spoken without pause. cf. Schäf. *App. Crit.* p. 169. 17.

ἀμφότερα] explained by *τὸ προΐεσθαι* and *τὴν φ.* (cf. 6. 18). "both what a ruinous business your throwing away one interest after another continually is, and the restless activity which is habitual with P. and in which he passes his life."

ἀλυσιτελές is obviously a litotes: comp. the Lat. "inutilis."

συζῇ] 18. 258, *τοιαύτῃ συμβεβίωκα τύχῃ.* ib. 266. cf. also ib. 312, *μετὰ τούτων εἶναι,* "to have one's being in certain things."

ὑφ' ἧς] "which renders it impossible that he will rest content with what he has achieved." comp. what is said in 4. 9 and 42.

ἐγνωκὼς ἔσται] "shall have resolved," "made it his principle that he ought ever to be . . ." Madv. 115 *b*; 3. 6; 4. 50.

ἀντιλ. ἐρρωμένως] "apply yourselves vigorously," "put hand vigorously." The verb occurs frequently in Thuc. (2. cc. 8, 61, 62; vii. 66. 70; 8. 106) and the early speeches of Dem.

ποτ' ἐλπὶς ταῦτα τελευτῆσαι. 15. *πρὸς θεῶν, τίς οὕτως εὐήθης ἐστὶν ὑμῶν ὅστις ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥξοντα, ἂν ἀμελήσωμεν; ἀλλὰ μὴν εἰ τοῦτο γενήσεται, δέδοικα, ὦ ἄνδρες Ἀθηναῖοι, μὴ τὸν αὐτὸν τρόπον, ὥσπερ οἱ δανειζόμενοι ῥᾳδίως ἐπὶ τοῖς μεγάλοις τόκοις μικρὸν εὐπορήσαντες χρόνον ὕστερον καὶ τῶν ἀρχαίων ἀπέστησαν, οὕτω καὶ ἡμεῖς ἐπὶ πολλῷ φανῶμεν ἐρρᾳθυμηκότες, καὶ ἅπαντα πρὸς ἡδονὴν ζητοῦντες πολλὰ καὶ χαλεπὰ ὧν οὐκ ἠβουλόμεθα ὕστερον εἰς ἀνάγκην ἔλθωμεν ποιεῖν, καὶ κινδυνεύσωμεν περὶ τῶν ἐν αὐτῇ τῇ χώρᾳ.*

16. *Τὸ μὲν οὖν ἐπιτιμᾶν ἴσως φήσαι τις ἂν ῥᾴδιον καὶ*

ἐλπὶς . . . τελευτῆσαι] "quem tandem harum rerum exitum fore sit sperandum." H. Wolf, who should have translated "expectandum." cf. 19. 240. F. A. Wolf and Schäf. on 20. 161. Pl. *Legg.* 1. 644 D, *πρὸς δὲ τούτοιν ἀμφοῖν αὖ δόξας μελλόντων, οἷν κοινὸν μὲν ὄνομα ἐλπίς, ἴδιον δὲ φόβος μὲν ἡ πρὸ λύπης ἐλπίς, θάρρος δὲ ἡ πρὸ τοῦ ἐναντίου.* On the aor. inf. after *ἐλπίς ἐστιν, ἐλπίζω*, and other expressions directly denoting an expectation, see Madv. 172, r. Heind. Pl. *Phaed.* § 32.

§ 15. **οὕτως . . ὅστις**] "who is so simple as not to . ." Madv. 104 *c.* Dem. 8. 44; 21. 66. Soph. *Ant.* 210. So "qui" in Lat. Cic. 2 *Phil.* § 33, "qui locus est tam desertus . . qui illos . . non adfari . . videatur?"

τὸν ἐκεῖθεν] see note to 2. 10, *τὰ κάτωθεν.*

τὸν . . π. . . ἥξοντα] *ἀντὶ προσώπου πρᾶγμα ἔλαβεν. οὐ γὰρ εἶπεν, ἐλεύσονται οἱ πολέμιοι καθ' ἡμῶν, ἀλλ' ὁ πόλεμος. συνηθὲς δὲ τοῦτο καὶ Θουκυδίδῃ ποιεῖν καὶ μεταλαμβάνειν ἀντὶ προσώπων πράγματα, ἢ πρόσωπα ἀντὶ πραγμάτων. αἱ γὰρ τοιαῦται τῶν λέξεων ἐναλλαγαὶ καινοπρέπειαν τῷ λόγῳ παρέχουσιν.* Schol. 6. 5, *ἐπιστήσεται μεγέθος δυνάμεως.* Comp. Livy, 3. 16, "non bellum, sed vanam imaginem belli . . . . Capitolium insedisse."

τὸν αὐτὸν . . ὥσπερ] So 4. 39, where see note; 9. 30; 8. 14, *τῆς αὐτῆς ἀνοίας ὥσπερ νῦν.*

ῥᾳδίως] "thoughtlessly." 4. 46, *ψευδόμενοι ῥ.* "without scruple."

τοῖς μεγ. τόκοις] "at the high rates of interest we know are exacted in such cases," sometimes as high as 36 per cent. Böckh, *Publ. Econ.* i. ch. 22. On the article, Don. § 396.

τῶν ἀρχαίων] the Latin "sortes." 27. 28, *καὶ οἱ τόκοι καὶ τἀρχαῖα.* On the simple inf. after *ἀνάγκην*, Madv. 145, r. 1. So 9. 75; 6. 33, *ἀμελεῖν ἐξουσία.* 8. 52, *ἡσυχία πράττειν.* 19. 87. Translate, "but if this does happen, I fear that in the same way as those who borrow money thoughtlessly at high rates of interest, after a brief accommodation in the end lose (19. 146, *τῶν δὲ κτημάτων ἀπόστασις*) their estates as well, we also will be found to have taken our ease at a heavy cost, and by consulting our pleasure in every thing, be reduced in the end to the necessity of doing many of the disagreeable things (cf. 9. 75) we did not wish, and have to fight for our very country." The words *ἐπὶ τοῖς μ. τ.* seem to belong equally to *οἱ δ. ῥ.* and *εὐπορήσαντες.* Dem. repeats this simile in reference to the peace of Philocrates, 19. 96.

§ 16. **φήσαι τις ἂν**] "I may

παντὸς εἶναι, τὸ δ' ὑπὲρ τῶν παρόντων ὅ τι δεῖ πράττειν ἀποφαίνεσθαι, τοῦτ' εἶναι συμβούλου. ἐγὼ δὲ οὐκ ἀγνοῶ μὲν, ὦ ἄνδρες Ἀθηναῖοι, τοῦθ', ὅτι πολλάκις ὑμεῖς οὐ τοὺς αἰτίους ἀλλὰ τοὺς ὑστάτους περὶ τῶν πραγμάτων εἰπόντας ἐν ὀργῇ ποιεῖσθε, ἄν τι μὴ κατὰ γνώμην ἐκβῇ· οὐ μὴν οἴομαι δεῖν τὴν ἰδίαν ἀσφάλειαν σκοποῦνθ' ὑποστείλασθαι περὶ ὧν ὑμῖν συμφέρειν ἡγοῦμαι. 17. φημὶ δὴ διχῇ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν, τῷ τε τὰς πόλεις τοῖς Ὀλυνθίοις σώζειν καὶ τοὺς τοῦτο ποιήσοντας στρατιώτας ἐκπέμπειν, καὶ τῷ τὴν ἐκείνου χώραν κακῶς ποιεῖν καὶ τριήρεσι καὶ στρατιώταις ἑτέροις· εἰ δὲ θατέρου τούτων ὀλιγωρήσετε, ὀκνῶ μὴ μάταιος ὑμῖν ἡ στρατεία γένηται. 18. εἴτε γὰρ ὑμῶν τὴν ἐκείνου κακῶς ποιούντων ὑπομείνας τοῦτο Ὄλυνθον παραστήσεται, ῥᾳδίως ἐπὶ τὴν οἰκείαν ἐλθὼν ἀμυνεῖται· εἴτε

be told," an instance of the figure so common in Dem. and Cicero, called by the Greek rhetoricians **πρόληψις** (**προκατάληψις**) or **ἀνθυποφορά**, by the Latin "occupatio" (Cic. *Orat.* § 138, "ut ante occupet, quod videat opponi"). supr. 14; infr. 19; 3. 10, 19 al. Cic. *Pro Arch.* § 12. "quaeres a nobis . ." ib. § 15, "quaeret quispiam . . ." *Verr.* 5, § 136, "hic tu etiam dicere audebis . . ." For another form of it see 6. 13.

ὑπέρ] cf. § 5.

π. . . εἶναι σ.] "what any man can do . . what a counsellor should do."

μὲν . . οὐ μήν] "though I am not ignorant . . still." Also without a preceding *μέν* in 14. 3 (if the reading be correct), and ib. § 1, where Cobet (*Nov. Lect.* p. 226) would insert *μέν* after *κεχαρισμένον*.

ἐν ὀργῇ π.] "visit with your anger." Thuc. 4. 5, *ἐν ὀλιγωρίᾳ ἐποιοῦντο*. With what is said here comp. Thuc. 3. 43 fin. Dem. 6. 34.

οἴομαι] Bekk. st. from S, though Dind. denies this: "falsum est *οἴομαι* scriptum esse in S, qui in *οἶμαι* consentit."

ὑποστείλασθαι] lit. "to furl one's sails," hence "to *decline, shrink back from.*" The participle often occurs in the sense of "without reserve," "without dissembling." 4. 51 al. "out of a regard for my own safety to suppress my views."

περὶ ὧν] i. e. *ἐκείνων ἅ*.

§ 17. **τοῖς πρ.**] "the interests at stake." cf. § 2.

τὰς πόλεις] "their towns (in Chalcidice) for the Ol." 9. 26; 19. 266. Grote, 11. 488.

ἑτέροις] "dicit, quia milites hi oppositi sunt illis quos antea dixit *τοῖς τ. π. στρ.*" Schäf.

ὑμῖν] "I fear you will find the expedition will be fruitless." *μάταιος* is of two terminations also in 9. 69.

§ 18. **παραστήσεται**] lit. "will make it come and stand by him." Thuc. 1. 98. *Oed. Col.* 916, *παρίστασαι βίᾳ*. In *προσκαθεδεῖται καὶ προσεδρεύσει* we have an instance of that rhetorical fulness of expression so common in Dem. Comp. the expression in 5. 15, *τοῖς δ' ἀγαθοῖς ἐφεδρεύων ἕτερος καθεδεῖται*. Aesch. 3. 206, *ἐγκαθήμενοι καὶ ἐνεδρεύοντες ἐν τῇ ἀκροάσει*. "for if, in event of your ravaging his country, he should

βοηθησάντων μόνον ὑμῶν εἰς Ὄλυνθον ἀκινδύνως ὁρῶν ἔχοντα τὰ οἴκοι προσκαθεδεῖται καὶ προσεδρεύσει τοῖς πράγμασι, περιέσται τῷ χρόνῳ τῶν πολιορκουμένων. δεῖ δὴ πολλὴν καὶ διχῇ τὴν βοήθειαν εἶναι.

19. Καὶ περὶ μὲν τῆς βοηθείας ταῦτα γιγνώσκω· περὶ δὲ χρημάτων πόρου, ἔστιν, ὦ ἄνδρες Ἀθηναῖοι, χρήματα ὑμῖν, ἔστιν ὅσα οὐδενὶ τῶν ἄλλων ἀνθρώπων στρατιωτικά, ταῦτα

suffer this and reduce Olynthus, he will easily march to the relief of his kingdom; or should you only send succours to O., and he, seeing things at home in no danger, press the siege closely and watch his opportunity, he will in time . ."

τῷ χρόνῳ] as Thuc. 3. 45 al.

§ 19. **Καὶ . . . δέ**] a common form of "transitio," which is thus defined by the Auctor ad Herenn. iv. § 35, "quae ostendit breviter, quid dictum sit, et proponit item brevi, quid sequatur, hoc pacto: In patriam cujusmodi fuerit habetis, nunc in parentes qualis extiterit, considerate." cf. 18. 50, 131, 139; Thuc. 3. 55. Cic. *De Off.* 1, § 27, "ac de inferendâ quidem injuriâ satis dictum est. Praetermittendae autem defensionis . ." *De Fin.* 3, § 6, "atque haec quidem de rerum nominibus. De ipsis rebus autem . ." *Tusc. Disp.* 4, § 65, "ac de majorum opinione hactenus; videamus nunc . . .," &c. "well, about the succour these are my views."

περί] absolutely, as supr. § 11.

ἔστιν . . . ἔστιν] a repetition of which Dem. is very fond. 2. 10; 3. 33, ἴσως ἄν, ἴσως. 4. 10, πότ' οὖν . . πότε. 4. 18 and 46; 18. 141, ἔγνων γάρ, εὐθέως ἔγνων. 19. 222, ἦσαν γάρ, ἦσαν. ib. 224, δέδοικα, δέδοικα. al.

χρ. . . στρατιωτικά] cf. 3. 11.

ὅσα οὐδενί] "to an amount which no people in the world has for military purposes." As the plural is often used where one people or set of persons is contrasted with another, as here (cf. 2. 17; 5. 5; Ps. Dem. 10. 49 and 53; 14. 1; 15. 19; 19. 312; 23. 204, οὐδένες ὑμῶν . . . μᾶλλόν εἰσιν αἴτιοι, and other passages quoted by Mr. Shill. on *De F. Leg.* 66), Dind. very plausibly reads οὐδέσι: and so also Cobet (*Nov. Lect.* p. 319), who corrects 18. 304, οὐδεὶς τῶν ἔξω πυλῶν Ἑλλήνων . . ἐκέχρητ' ἄν, and ib. 23, πρὸς οὐδένα . . τῶν Ἑ. by reading οὐδένες and οὐδένας (in the second passage he is followed by Dind.), though one cannot understand how he can say in the face of the passages quoted above, in which the copyists have preserved the plural, "paene cernimus oculis futiles Graeculos, qui mirantes quid esset οὐδένες, perinepte οὐδεὶς substituerunt." He would no doubt also correct 4. 29; 5. 15; and ἕκαστος in 5. 19, φοβοῦμαι μὴ πάντες (the Thessalians, &c.) περὶ τῶν ἰδίων ἕκαστος ὀργιζόμενος. Would he have the courage to substitute the plural in 19. 50, οὐδενὸς δ' ἄλλου παρόντος τῶν Ἀμφικτυόνων πλὴν Θετταλῶν . . . ? He would find few, I should suppose, to follow him. In one or two of the above passages the sing. *might* be understood literally, but in the rest it is used of a unit of a whole number made up of peoples with as much propriety as the plural in the case mentioned above.

τῶν ἄλλων ἀνθρώπων] i. e. in Greece. Comp. 9. 47, where the Spartans are said to have been masters θαλάττης καὶ γῆς ἁπάσης, which in Xen. *An.* 6. 6. 9 is expressed by ἦρχον δὲ τότε πάντων τῶν Ἑλλήνων

δὲ ὑμεῖς οὕτως ὡς βούλεσθε λαμβάνετε. εἰ μὲν οὖν ταῦτα τοῖς στρατευομένοις ἀποδώσετε, οὐδενὸς ὑμῖν προσδεῖ πόρου, εἰ δὲ μή, προσδεῖ, μᾶλλον δ' ἅπαντος ἐνδεῖ τοῦ πόρου. τί οὖν ἄν τις εἴποι, σὺ γράφεις ταῦτ' εἶναι στρατιωτικά; μὰ Δί' οὐκ ἔγωγε. 20. ἐγὼ μὲν γὰρ ἡγοῦμαι στρατιώτας δεῖν κατασκευασθῆναι καὶ εἶναι στρατιωτικὰ καὶ μίαν σύνταξιν εἶναι τὴν αὐτὴν τοῦ τε λαμβάνειν καὶ τοῦ ποιεῖν τὰ δέοντα, ὑμεῖς δὲ οὕτω πως ἄνευ πραγμάτων λαμβάνετε εἰς τὰς ἑορτάς. ἔστι δὴ λοιπόν, οἶμαι, πάντας εἰσφέρειν, ἂν πολλῶν δέῃ, πολλά, ἂν ὀλίγων, ὀλίγα. δεῖ δὲ χρημάτων, καὶ ἄνευ τούτων οὐδὲν ἔστι γενέσθαι τῶν δεόντων. λέγουσι δὲ καὶ ἄλλους τινὰς ἄλλοι πόρους, ὧν ἕλεσθε ὅστις ὑμῖν

οἱ Α. (ib. 13, καὶ γὰρ ἐν τῇ γῇ ἄρχουσι Α. καὶ ἐν τῇ θ. τὸν νῦν χρόνον); 18. 48, πᾶσα ἡ οἰκουμένη, i. e. the Hellenic world, as is proved by Ps. Dem. 7. 35. cf. 4. 40.

οὕτως ὡς β.] "just as you please," "mox, § 20, acerbius οὕτω πως ἄνευ π. Habemus his locis plenas locutiones ad quarum rationem explicandus usus adverbii οὕτως positi ἠθικῶς." Schäf.

προσδεῖ . . . ἐνδεῖ] "you need no additional supply, if not, you do, or rather you are short of supplies altogether," "supplies are all to find." For the pres. in the apodosis after a fut. comp. Xen. *An.* 4. 7. 3, οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον. The words ἄν τις εἴποι are omitted by Cobet. cf. § 14.

εἶναι στρ.] "should be a war-fund," "should be applied to military purposes."

οὐκ ἔγωγε] on account of the law of Eubulus. Thirl. 5. 300. Grote, 11. 466. cf. 3. 11 sq.

§ 20. **καὶ εἶναι στρ.**] Bekk. st.; Bekk. καὶ [ταῦτ'] εἶναι στρ. Dind. omits the words, which however seem to be required by the sense, which is "'how then?' some one may say; 'do you move that these moneys should be applied to war purposes?' No, indeed, I do not. For though I certainly am of opinion that there ought to be troops raised and a war-fund, and one and the same regulation for receiving and performing duty (3. 34), *you* without doing any thing take the money for your feasts. (What need for me to propose such resolution when you have settled the matter?) It remains then, as money must be had, that we have recourse to an extraordinary contribution."

οὕτω πως] "just somehow." For this use of οὕτως (οὑτωσί) cf. 9. 44; 19. 197, οὑτωσὶ πίνειν, "merely to drink;" 21. 71, ἐν διατριβῇ οὕτως ἰδίᾳ, "just a private party." 32. 11, γνώριμον οὑτωσί, "whom we knew slightly." cf. Butt. *Ind. Mid.* s. v. Heind. *Gorg.* § 127.

λαμβάνετε] Bekk. and Dind. I have retained this reading, as λαμβάνειν, which Bekk. now reads, seems to be a mere error of the copyist, whose eye caught the λαμβάνειν of the preceding line. If λαμβάνειν be read we must of course understand ἡγεῖσθε δεῖν.

δεῖ δὲ χρ.] "for money must be had . ."

πόρους] "propose other ways and means," "ways of raising it," besides that of an extraordinary contribution.

συμφέρειν δοκεῖ, καὶ ἕως ἐστὶ καιρός, ἀντιλάβεσθε τῶν πραγμάτων.

21. Ἄξιον δὲ ἐνθυμηθῆναι καὶ λογίσασθαι τὰ πράγματα, ἐν ᾧ καθέστηκε νυνί, τὰ Φιλίππου. οὔτε γάρ, ὡς δοκεῖ καὶ φήσειέ τις ἂν μὴ σκοπῶν ἀκριβῶς, εὐτρεπῶς, οὐδ' ὡς ἂν κάλλιστ' αὐτῷ τὰ παρόντ' ἔχει· οὔτ' ἂν ἐξήνεγκε τὸν πόλεμόν ποτε τοῦτον ἐκεῖνος, εἰ πολεμεῖν ᾠήθη δεήσειν αὐτόν, ἀλλ' ὡς ἐπιὼν ἅπαντα τότε ἤλπιζε τὰ πράγματα ἀναιρήσεσθαι, κᾆτα διέψευσται. τοῦτο δὴ πρῶτον αὐτὸν ταράττει παρὰ γνώμην γεγονός, καὶ πολλὴν ἀθυμίαν αὐτῷ παρέχει, εἶτα τὰ τῶν Θετταλῶν. 22. ταῦτα γὰρ ἄπιστα μὲν ἦν δήπου φύσει καὶ ἀεὶ πᾶσιν ἀνθρώποις, κομιδῇ δ', ὥσπερ ἦν, καὶ ἔστι νῦν τούτῳ. καὶ γὰρ Παγασὰς ἀπαιτεῖν αὐτόν εἰσιν ἐψηφισμένοι, καὶ Μαγνησίαν κεκωλύκασι τειχίζειν. ἤκουον

ἀντιλάβεσθε] § 14, "put hand to the work."

§ 21. **ὡς ἂν . . . . ἔχει**] Dind. and West.; ἔχοι Bekk. st.; libri ἔχῃ. Similarly in 4. 13; 8. 50 S has δοκῇι for δοκεῖ. As ἔχει seems to be required by εὐτρεπῶς, and the omission of the verb with ὡς ἄν, ὥσπερ ἄν is very common in Dem. (6. 8; 9. 30 al. Butt. *Ind. Mid.* s. v. ὡς ἄν), I have followed Dind. According to Bekker's reading καθέστηκε must be understood with εὐτρεπῶς. "for they are not, as they appear and as a superficial observer might pronounce them, in good trim with him, or in the best state they might be just now."

αὐτόν] i. e. τὸν πόλεμον. "if he had imagined he would be obliged to wage it," "to fight."

ὡς ἐπιών] "οὕτως ὡς ἐπιών τις ἀναιρεῖται, primo statim impetu, ὡς ἐξ ἐπιδρομῆς." Reiske. "on the first advance." Grote, 11. 451. 2.

τὰ πράγματα] "carry all before him." cf. Thuc. 3. 11; ib. c. 30. 3, καταληφθῆναι ἂν τὰ πράγματα.

κᾆτα δ.] "and now finds himself mistaken."

παρὰ γν. γεγονός] "by turning out contrary to his expectations."

εἶτα τὰ . . Θ.] "the next is the state of things in T.," "the attitude of the T. towards him."

§ 22. The neuter **ταῦτα** is here no doubt due to τά. cf. 4. 8, πάντα ταῦτα. comp. § 25, ἐκεῖνα. "for this people was notoriously (δήπου) . ., and just as they have always been they are also to P. now." The faithlessness of the Thessalians was proverbial. Dem. 23. 112. Grote, 2, p. 370. Dissen, *De Cor.* p. 210.

τούτῳ] cf. supr. § 12, τούτους τοὺς ἀ.

κεκωλύκασι] In 2. 11 they are said to have passed a resolution to *remonstrate* with Philip about Magnesia, which Grote (11. 425, note) thinks stated the fact with more strict precision. But if the speech printed as the second Olynthiac was the first in order of delivery, as Grote thinks, it might well be that their remonstrances had led Philip to desist from his designs. This would be sufficient to justify κεκωλύκασι in an orator. cf. Thirl. 5. 306.

ἤκουον] on the matter here mentioned see Grote, 11. 424.

δ' ἔγωγε τινῶν ὡς οὐδὲ τοὺς λιμένας καὶ τὰς ἀγορὰς ἔτι δώσοιεν αὐτῷ καρποῦσθαι· τὰ γὰρ κοινὰ τὰ Θετταλῶν ἀπὸ τούτων δέοι διοικεῖν, οὐ Φίλιππον λαμβάνειν. εἰ δὲ τούτων ἀποστερηθήσεται τῶν χρημάτων, εἰς στενὸν κομιδῇ τὰ τῆς τροφῆς τοῖς ξένοις αὐτῷ καταστήσεται. 23. ἀλλὰ μὴν τόν γε Παίονα καὶ τὸν Ἰλλυριὸν καὶ ἁπλῶς τούτους ἅπαντας ἡγεῖσθαι χρὴ αὐτονόμους ἥδιον ἂν καὶ ἐλευθέρους ἢ δούλους εἶναι· καὶ γὰρ ἀήθεις τοῦ κατακούειν τινός εἰσι, καὶ ἄνθρωπος ὑβριστής, ὥς φασιν. καὶ μὰ Δί' οὐδὲν ἄπιστον ἴσως· τὸ γὰρ εὖ πράττειν παρὰ τὴν ἀξίαν ἀφορμὴ τοῦ κακῶς

καρποῦσθαι] "to enjoy the proceeds of." Madv. 148 *b*.

τὰ γὰρ . . . δέοι] "for the expenses of the public administration of the country (they say) ought to be defrayed out of them . . ." the reported speech being continued in the opt. after the opt. of the preceding clause. Madv. 130 *b*, r. 4. Jelf, 884, obs. 4. Thuc. 2. 72. Lys. 13. 9, *ποιήσει . . . τὴν πόλιν ἐλαττῶσαι μηδέν· οἴοιτο δὲ . .*

ἀπό] 4. 34.

οὐ] note to 4. 14, *μὴ πρότερον*.

τοῖς ξένοις] "he will find (Don. § 459) his means of paying his m.. very much straitened." On the dat. Madv. 34, r. 2. cf. 3. 20; 4. 28; 59. 29, *τροφῆς μητρί*. Thuc. 1. 5, *τοῖς ἀσθενέσι τροφῆς*. On the ordinary resources of Philip see Grote, 11. 336.

§ 23. **τόν γε Παίονα . . τούτους**] Isocr. 5. 21, *Μάγνητας δὲ καὶ Περραιβοὺς καὶ Παίονας κατέστραπται . . τοῦ δ' Ἰλλυριοῦ πλήθους πλὴν τῶν παρὰ τὸν Ἀδρίαν οἰκούντων ἐγκρατὴς καὶ κύριος γέγονεν, ἁπάσης δὲ τῆς Θρᾴκης οὓς ἠβουλήθη δεσπότας κατέστησεν.* By *τούτους* are meant the other tribes in those quarters which Philip had subjugated. Sauppe understands the singulars *τὸν Παίονα* and *τὸν Ἰλλυριὸν* of the kings, as representing their peoples, as in Herod. 1. 2, *ὁ Κολχός*: 1. 80, *ὁ Λυδός*, &c. But the following words show that Dem. is speaking of the nations at large, which, in any case, he would hardly represent to himself as under a different government from that of the Thracians, i. e. as subject to several "reguli" (§ 13). It is better therefore to take them as Thuc. 6. 79, *τόν τε Ἀθηναῖον μὴ τὴν τοῦ Συρακοσίου ἔχθραν κολάσασθαι*, and ib. 81, *καὶ ὁ Χαλκιδεὺς . . σύμφορος ἡμῖν ἀπαράσκευος ὤν*, an innovation in the use of the sing., of which these are apparently the first clear examples.

αὐτονόμους . . ἐλευθέρους] a frequent combination. 4. 4; 6. 25. comp. the similar expressions in Thuc. 5. 79, *αὐτόνομοι καὶ αὐτοπόλιες τὰν αὐτῶν ἔχοντες*. ib. 28, *αὐτονόμους εἶναι καὶ αὐτοτελεῖς καὶ αὐτοδίκους*. Böckh, *Publ. Econ.* 3, c. 16.

δούλους] "subject." cf. 3. 8, and the note.

καί must be taken with *ἀήθεις*.

ὑβριστής] "tyrannical."

ἴσως] "saepe in re certâ adhibuit Attica urbanitas, ubi malles potius verbum *utique, sine dubio* sonans." Heind. *Phaedr.* 233 C. So "fortasse" in Latin, e. g. Hor. 1 *Sat.* 6. 98.

τὸ γὰρ εὖ] Vömel refers to the well-known passage Thuc. 3. 39. cf. Dem. 23. 113. "for an undeserved career of success becomes

φρονεῖν τοῖς ἀνοήτοις γίγνεται, διόπερ πολλάκις δοκεῖ τὸ φυλάξαι τἀγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι. 24. *δεῖ τοίνυν ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι, τὴν ἀκαιρίαν τὴν ἐκείνου καιρὸν ὑμέτερον νομίσαντας ἑτοίμως συνάρασθαι τὰ πράγματα, καὶ πρεσβευομένους ἐφ' ἃ δεῖ καὶ στρατευομένους αὐτοὺς καὶ παροξύνοντας τοὺς ἄλλους ἅπαντας, λογιζομένους, εἰ Φίλιππος λάβοι καθ' ἡμῶν τοιοῦτον καιρὸν καὶ πόλεμος γένοιτο πρὸς τῇ χώρᾳ, πῶς ἂν αὐτὸν οἴεσθε ἑτοίμως ἐφ' ὑμᾶς ἐλθεῖν. εἶτ' οὐκ αἰσχύνεσθε, εἰ μηδ' ἃ πάθοιτ' ἄν, εἰ δύναιτ' ἐκεῖνος, ταῦτα ποιῆσαι καιρὸν ἔχοντες οὐ τολμήσετε;*

a source of folly to persons of weak mind."

παρὰ τὴν ἀξίαν] "praeter meritum, contra dignitatem. 2. 8." Schäf. By the addition *τοῖς ἀνοήτοις* Dem. modifies the common dictum about the effect of great prosperity (Solon, fragm. 7, *τίκτει γὰρ κόρος ὕβριν ὅταν πολὺς ὄλβος ἕπηται*), as Theognis had done before him, v. 153, *τίκτει τοι κόρος ὕβριν ὅταν κακῷ ὄλβος ἕπηται ἀνθρώπῳ, καὶ ὅτῳ μὴ νόος ἄρτιος ᾖ.*

τὸ φ. . . τοῦ κτ.] The reason is given in 20. 50; see also 23. 113. Their experience of the truth of this is one of the reasons assigned by Arist. *Rhet.* 2. 13. 6 why old people are *ἀνελεύθεροι*. The converse of the statement here made is found in 2. 26, for which we are prepared by *πολλάκις*. On the aor. inf. Don. p. 415.

§ 24. **ἀκαιρίαν**] "difficulty," as given in the previous sections. Dobree cites 45. 70, and Livy, 4. 58; add Lys. 31. 17, *οἷς τὰ ὑμέτερα δυστυχήματα εὐτυχήματα ἐγεγόνει.*

τὰ πράγματα] "the struggle."

ἐφ' ἃ δεῖ] "ad negotia curanda quae curari oportet." Schäf. cf. supr. § 2; 9. 71. Mr. Kennedy and others, less correctly I think, "where required."

πῶς ἂν . . ἑτοίμως] a rhetorical turn in speaking, instead of the less vigorous *ὡς ἂν ἑτοίμως ἔλθοι.* cf. 21. 209; Lys. 12. 36, *οὐκ οὖν δεινὸν εἰ τοὺς μὲν στρατηγοὺς . . ἐζημιώσατε . . τούτους δὲ . . οὐκ ἄρα χρὴ αὐτοὺς . . . κολάζεσθαι;* "considering if Philip got such an opportunity and there was a war close to our country—how eagerly (6. 20 *πῶς γὰρ οἴεσθ' . . δυσχερῶς*) do you suppose he would attack you?"

εἶτ'] "then," introducing the conclusion from the above facts, supposed to be admitted, rhetorically thrown into the form of an indignant question. 2. 26; 4. 43. *Et* is used in the same way in Latin: Virg. *Georg.* 2. 433; *Aen.* 6. 806; Cic. *de Imper. Cn. Pomp.* §§ 42 and 45.

εἰ . . οὐ τολμήσετε] Of the various explanations that have been proposed, Bremi's, adopted by Dindorf, seems to be the best: "si enuntiatio finiretur ut incipiebat *οὐ* delendum foret. Sed quasi non adessent verba *εἶτ' οὐκ αἰσχ. εἰ μηδ'* desinit enuntiatio per interrogationem directam," a turn rendered more natural by *ταῦτα*, as West. observes. Compare the passage just quoted from Lysias. If *μηδ'* had not been inserted, there would have been no difficulty in *οὐ* after *εἰ*, which is quite legitimate where that which is indicated as the condition is an actual fact, or one assumed to

25. Ἔτι τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, μηδὲ τοῦθ' ὑμᾶς λανθανέτω, ὅτι νῦν αἵρεσις ἔστιν ὑμῖν πότερ' ὑμᾶς ἐκεῖ χρὴ πολεμεῖν ἢ παρ' ὑμῖν ἐκεῖνον. ἐὰν μὲν γὰρ ἀντέχῃ τὰ τῶν Ὀλυνθίων, ὑμεῖς ἐκεῖ πολεμήσετε καὶ τὴν ἐκείνου κακῶς ποιήσετε, τὴν ὑπάρχουσαν καὶ τὴν οἰκείαν ταύτην ἀδεῶς καρπούμενοι· ἂν δ' ἐκεῖνα Φίλιππος λάβῃ, τίς αὐτὸν ἔτι κωλύσει δεῦρο βαδίζειν; 26. Θηβαῖοι; μὴ λίαν πικρὸν εἰπεῖν ᾖ, καὶ συνεισβαλοῦσιν ἑτοίμως. ἀλλὰ Φωκεῖς; οἱ τὴν οἰκείαν οὐχ οἷοί τε ὄντες φυλάττειν, ἐὰν μὴ βοηθήσηθ' ὑμεῖς. ἢ ἄλλος τις; ἀλλ' ὦ τᾶν οὐχὶ βουλήσεται. τῶν ἀτοπωτάτων μέντ' ἂν εἴη, εἰ ἃ νῦν ἄνοιαν ὀφλισκάνων ὅμως ἐκλαλεῖ, ταῦτα δυνηθεὶς μὴ πράξει. 27. ἀλλὰ μὴν ἡλίκα γ'

be such, so that εἰ is "that" (Herod. 7. 46. 2. Isocr. 1. 44, μὴ θαυμάσῃς εἰ πολλὰ τῶν εἰρημένων οὐ πρέπει σοι); especially in double propositions introduced by οὐ δεινὸν εἰ, &c. of the kind illustrated on 6. 15. cf. Lys. 4. 13; 20. 19; Andoc. 1. 102, οὔκουν δεινὸν εἰ ὑπὸ μὲν τούτων διὰ ταῦτ' ἂν ἀπωλόμην . . ἐν ὑμῖν δὲ κρινόμενος . . οὐ σωθήσομαι; Cobet and Franke have recourse to the uncritical expedient of omitting οὐ. Tr. "then are you not ashamed at the thought that not even the damage you would suffer if he had the power—will you not dare, when you have an opportunity, inflict even that on him?"

§ 25. **τοίνυν**] continuative—"yet more," "further."

τὰ τῶν Ὀ.] "if Olynthus hold out." Madv. 14 *c*.

τὴν ὑ. καὶ τὴν οἰκείαν] It is hardly necessary to say that Attica is meant; "enjoying in security this which you possess (i. e. by inheritance. cf. 10. 73), and which is your own," the repeated article giving equal prominence to οἰκείαν. cf. Thuc. 6. 69, Ἀθηναῖοι μὲν περί τε τῆς ἀλλοτρίας οἰκείαν σχεῖν . . Ἀργεῖοι δὲ τὴν ὑπάρχουσαν σφίσι πατρίδα . . πάλιν ἐπιδεῖν.

ἐκεῖνα] referring to τὰ τῶν Ὀλ. cf. supr. § 12.

§ 26. **μὴ λίαν πικρ. εἰπ. ᾖ**] "sensus, opinor, δέδοικα μὴ λίαν μὲν πικρόν, ἀληθὲς δ' ᾖ. Vide 9. 1. Possis vel ἦν μὴ . . εἰπεῖν ᾖ, vel εἰ μὴ . . ἦν, ut unus vel duo MSS. Hoc verum puto, subaudito εἶπον ἄν." Dobree, who then quotes Pl. *Euthyd.* 283 E, εἰ μὴ ἀγροικότερον ἦν εἰπεῖν, εἶπον ἄν. Dind. has εἰ μὴ λ. π. εἰπεῖν, understanding εἶπον ἄν. It seems unnecessary to make any change. μή = "num." "it is not perhaps a very bitter thing to say? no;" "may I without too much bitterness say it?" cf. Jelf, 873. 4.

ἀλλὰ Φ.] "the P. perhaps?" Thuc. 1. 80; 6. 38; Dem. 35. 47, where this use of ἀλλά in introducing rhetorical questions of objection is well illustrated.

ὦ τᾶν] "est blande objicientis; ὦ τᾶν enim, ut grammatici dicunt, ἑταιρικὴ ἐπιφώνησις." Schäf. cf. 3. 29; 18. 312, ἀλλ', ὦ τᾶν, εἰ μηδὲν τούτων εὔνοιά γε καὶ προθυμία. Ps. Dem. 25. 78. "but, my good sir, he will not desire," i. e. to march hither.

τῶν ἀ.] neuter; "it would be strange indeed." 2. 2.

ἂν εἴη εἰ . . μὴ πράξει] Madv. 135 *c*, r. 1 *a*.

ἐκλαλεῖ] "lets out," "divulges." 19. 43, τίς ὁ ἐκλαλήσας;

ἐστὶ τὰ διάφορα ἐνθάδε ἢ ἐκεῖ πολεμεῖν, οὐδὲ λόγου προσδεῖν ἡγοῦμαι. εἰ γὰρ ὑμᾶς δεήσειεν αὐτοὺς τριάκοντα ἡμέρας μόνας ἔξω γενέσθαι καὶ ὅσα ἀνάγκη στρατοπέδῳ χρωμένους τῶν ἐκ τῆς χώρας λαμβάνειν, μηδενὸς ὄντος ἐν αὐτῇ πολεμίου λέγω, πλέον ἂν οἶμαι ζημιωθῆναι τοὺς γεωργοῦντας ὑμῶν ἢ ὅσα εἰς ἅπαντα τὸν πρὸ τοῦ πόλεμον δεδαπάνησθε. εἰ δὲ δὴ πόλεμός τις ἥξει, πόσα χρὴ νομίσαι ζημιώσεσθαι; καὶ προσέσθ' ἡ ὕβρις καὶ ἔτι ἡ τῶν πραγμάτων αἰσχύνη, οὐδεμιᾶς ἐλάττων ζημίας τοῖς γε σώφροσιν.

28. Πάντα δὴ ταῦτα δεῖ συνιδόντας ἅπαντας βοηθεῖν καὶ ἀπωθεῖν ἐκεῖσε τὸν πόλεμον, τοὺς μὲν εὐπόρους, ἵν' ὑπὲρ τῶν πολλῶν ὧν καλῶς ποιοῦντες ἔχουσι μικρὰ ἀναλίσκοντες τὰ λοιπὰ καρπῶνται ἀδεῶς, τοὺς δ' ἐν ἡλικίᾳ, ἵνα τὴν τοῦ πολε-

§ 27. **τὰ διάφορα . . ἢ**] 22. 55, *τί δοῦλον ἢ ἐλεύθερον εἶναι διαφέρει.* 23. 32. And so in the case of other words involving a comparison. Pl. *Gorg.* 481 C, *ἴδιόν τι ἔπασχεν ἢ οἱ ἄλλοι.* Thuc. 5. 20. Comp. Pliny, *Hist. Nat.* 19. 3, "eruca est diversae quam lactuca naturae." Madv. 91, r. 1, "but how vast the difference is between fighting . ."

τρ. ἡμέρας] the regular expression for "a month" in such a case as this.

ἔξω] "out," i. e. in Attica.

τῶν ἐκ τῆς χ.] a partitive gen. "take of the produce of the land." Observe the pres. inf. *λαμβάνειν*, because the "taking of the produce" was to go on for the month. With *στ. χρωμένους* we must supply *λαμβάνειν*, "all things necessary for service in the field."

λέγω] "I mean." 9. 70; 19. 152; 21. 83. Madv. 19. 2. 4.

ἢ ὅσα] "than the sums you expended upon the whole of the late war amounted to." The sum expended on the war about Amphipolis is set down in 3. 28 as more than 1500 talents. Aesch. 2. 70 gives the same amount, spent, he says, *οὐκ εἰς στρατιώτας ἀλλ' εἰς ἡγεμόνων ἀλαζονείας.* cf. Ps. Dem. 13. 27.

πόσα . . . ζημιώσεσθαι] "what damage may we expect to suffer?" On the passive use of the middle see Jelf, 365. 6 *a*, obs.

ἡ ὕβρις] "the insult," "the outrages" of the insolent enemy. Schäfer refers to 18. 205, where Dem. speaks of the *ὕβρεις καὶ ἀτιμίας ἃς ἐν δουλευούσῃ τῇ πόλει φέρειν ἀνάγκη.* Dein. 1. 19.

τῶν πρ.] "of the state of things," "of the situation." cf. 4. 10. Ps. Dem. 10. 27.

οὐδ. ἐλάττων] supr. § 9.

ζημίας] "damage" done to property."

τοῖς γε σ.] a dative of limitation. Don. p. 495.

§ 28. **καλῶς ποιοῦντες**] "for the much which they happily possess." Ps. Dem. 10. 38; 18. 231. Aesch. 3. 78, *ὡς καὶ ἐστέ, καλῶς ποιοῦντες.* "thank God." "indicatur his verbis facere aliquem id quod aut sibi ipsi commodum est, aut quod is qui loquitur fieri optat et gaudet." Herm. *Vig.* p. 779.

τοὺς δ' ἐν ἡλ.] "those of age to serve," "those of the military age." cf. Ps. Dem. 13. 4, where *τοὺς ἐν ἡλ.*)(*τοὺς ὑπὲρ κατάλογον*: 3. 34; 19. 65, *τῶν ἐν ἡλ.* "the adult population."

μεῖν ἐμπειρίαν ἐν τῇ Φιλίππου χώρᾳ κτησάμενοι φοβεροὶ φύλακες τῆς οἰκείας ἀκεραίου γένωνται, τοὺς δε λέγοντας, ἵν' αἱ τῶν πεπολιτευμένων αὐτοῖς εὔθυναι ῥᾴδιαι γένωνται, ὡς ὁποῖ' ἄττ' ἂν ὑμᾶς περιστῇ τὰ πράγματα, τοιοῦτοι κριταὶ καὶ τῶν πεπραγμένων αὐτοῖς ἔσεσθε. χρηστὰ δ' εἴη παντὸς εἵνεκα.

ἀκεραίου] proleptic, "to keep it inviolate." Don. p. 497. τοὺς λ. = the οἱ εἰωθότες γνώμην ἀποφήνασθαι of 4. 1.

τῶν π. αὐτοῖς] 18. 59; 24. 159, τῶν ἐκείνῳ πεπολιτευμένων: 19. 242, τῶν ἐμοὶ πεπρεσβευμένων. Madv. 27.

αὐτοῖς] "that they may find no difficulty in giving an account of their conduct as statesmen;" by which, of course, is meant not any formal official audit, but that moral account which every public man must render to his countrymen. cf. 18. 111; 19. 2.

εὔθυναι] Bekk. st. and Dind. from the nom. εὔθυνα. Bekk. εὐθύναι, from εὐθύνη. cf. Mr. Shilleto, *De F. Leg.* § 19.

καὶ τῶν π.] Schäf. wished to omit καί: but as the spirit in which they would judge the orators would depend on the result of the measures recommended by them, καί is required by the idiom of the language. The meaning is, "the character of the circumstances in which you find yourselves through following their advice will determine also your judgment of them as advisers."

χρηστά] i. e. τὰ πράγματα, "may they be prosperous." Westermann and Franke take παντός as a masculine, following the Scholiast, who says, προβαίη καλῶς διὰ πάντας, διὰ τοὺς πλουσίους, τοὺς νεωτέρους, τοὺς ῥήτορας. It is unquestionably neuter, as in Aesch. *Suppl.* 184, ἄμεινον παντὸς εἵνεκ', ὦ κόραι. "by all means," "on every account." Dind. has here and elsewhere ἕνεκα. But the Ionic and Homeric εἵνεκα seems firmly established in many passages of Dem., e. g. 18. 144 (from S Ω); 20. 2, 117, 128; 23. 137 (from F S), ib. 182 (in all these it follows τίνος); 20. 141, φιλοτιμίας εἵνεκα (F S Υ Ω), and 21. 160 (but ibid. ἀνανδρίας ἕνεκα); 20. 98, ἐξαπάτης εἵνεκα: 20. 145, τί γὰρ εἵνεκα; 21. 227, πάντων οὖν εἵνεκα: 20. 1, εἶτα καὶ τοῦ παιδὸς εἵνεκα, where the rhythm, it will be observed, is the same as here. cf. Don. *New Crat.* § 277.

On the much debated question of the true order of the Olynthiac Orations the student is referred to Grote, 11. 499 sq., who puts the second speech *first* of the three, and to Thirlwall, who in the fifth vol. of his History advocates the Dionysian order (ii. iii. i.). Petrenz, in an able dissertation printed by Dindorf in front of his notes to these orations, and A. Schäfer (*Demosthenes und seine Zeit*, ii. 149) defend the edited order. In the note to Arg. iii. I have followed Libanius, Grote, and Westermann, in supposing that no assistance was sent to Olynthus till after the second speech was delivered. So much I think appears from an unbiassed interpretation of i. 16 and 17, and 2. 11. According to this view the other expeditions sent out belong to a later period of the war than that covered by these speeches, which were probably all three delivered during the last six or seven months of B.C. 350. cf. Grote, 11. 482.

ΟΛΥΝΘΙΑΚΟΣ Β.

ΥΠΟΘΕΣΙΣ. *Προσήκαντο μὲν τὴν πρεσβείαν τῶν Ὀλυνθίων οἱ Ἀθηναῖοι, καὶ βοηθεῖν αὐτοῖς κεκρίκασι· μέλλουσι δὲ περὶ τὴν ἔξοδον καὶ δεδιόσιν ὡς δυσπολεμήτου ὄντος τοῦ Φιλίππου, παρελθὼν ὁ Δημοσθένης πειρᾶται θαρσύνειν τὸν δῆμον, ἐπιδεικνὺς ὡς ἀσθενῆ τὰ τοῦ Μακεδόνος πράγματα. καὶ γὰρ τοῖς συμμάχοις ὕποπτον αὐτὸν εἶναί φησι καὶ κατὰ τὴν ἰδίαν δύναμιν οὐκ ἰσχυρόν· τοὺς γὰρ Μακεδόνας ἀσθενεῖς εἶναι καθ' ἑαυτούς.*

1. Ἐπὶ πολλῶν μὲν ἄν τις ἰδεῖν, ὦ ἄνδρες Ἀθηναῖοι, δοκεῖ μοι τὴν παρὰ τῶν θεῶν εὔνοιαν φανερὰν γιγνομένην τῇ πόλει, οὐχ ἥκιστα δὲ ἐν τοῖς παροῦσι πράγμασι· τὸ γὰρ τοὺς πολεμήσοντας Φιλίππῳ γεγενῆσθαι καὶ χώραν ὅμορον καὶ δύναμίν τινα κεκτημένους, καὶ τὸ μέγιστον ἁπάντων, τὴν

ARGUMENT.—**Προσήκαντο**] "received favourably." The aor. mid. of *ἵημι*, which is very rarely found in Attic prose, occurs also in 19. 78 and 84.

κεκρίκασι] "decided." cf. *πεπόμφασι* in Arg. i.

μέλλουσι] "quum consuetudo et usus linguae flagitaret ut genetivi ponerentur, paullo liberius et insolentius hic sophista dativum posuit; *Atheniensibus, dum cunctantur, Dem. populum confirmavit.*" Franke.

§ 1.] **Ἐπὶ πολλῶν** emphasized by **ἄν**, as in 1. 1. "on many occasions one may, I think, see the favour of the gods (see on 1. 10) to our city visibly manifesting itself, but most strikingly so in the present crisis. For that there have arisen men to war with P. possessed of . ."

In **ἐν τοῖς . . πρ.** we have a change of preposition which frequently occurs, arising from the desire to gain rhetorical variety. 3. 1, *εἰς . . πρός.* 6. 16, *ἀπὸ . . ἐκ.* 6. 35, *ἐπὶ . . εἰς.*

τινα] "some (i. e. considerable) power." *ἀντὶ τοῦ σύμμετρον καὶ μεγάλην.* Schol. So infr. 14; 3. 7; 6. 12. Thuc. 1. 13, *μέρος τι φθείρασα*, with Arnold's note. The force of Olynthus at the time of its war with Sparta (B.C. 382), *οὔπω Χαλκιδέων εἰς ἓν συνῳκισμένων*, is given by Dem. in 19. 263, *ἥνικα μὲν τετρακοσίους ἱππέας ἐκέκτηντο μόνον καὶ σύμπαντες οὐδὲν ἦσαν πλείους τετρακισχιλίων τὸν ἀριθμόν* (cf. Xen. *Hell.* 5. 2. 14). When conquered by Philip they had, he says (ib. 230), "more than 10,000 hoplites and nearly (*ὁμοῦ*) a thousand horsemen;" (cf. § 268, where he merely says *πλείους δ' ὄντες ἢ μύριοι.*) But the contrast he is drawing there makes it probable that there is

ὑπὲρ τοῦ πολέμου γνώμην τοιαύτην ἔχοντας ὥστε τὰς πρὸς ἐκεῖνον διαλλαγὰς πρῶτον μὲν ἀπίστους εἶτα ἑαυτῶν πατρίδος νομίζειν ἀνάστασιν, δαιμονίᾳ τινὶ καὶ θείᾳ παντάπασιν ἔοικεν εὐεργεσίᾳ. 2. δεῖ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, τοῦτ' ἤδη σκοπεῖν αὐτούς, ὅπως μὴ χείρους περὶ ἡμᾶς αὐτοὺς εἶναι δόξομεν τῶν ὑπαρχόντων, ὡς ἔστι τῶν αἰσχρῶν, μᾶλλον δὲ τῶν αἰσχίστων, μὴ μόνον πόλεων καὶ τόπων ὧν ἦμέν ποτε κύριοι φαίνεσθαι προϊεμένους, ἀλλὰ καὶ τῶν ὑπὸ τῆς τύχης παρασκευασθέντων συμμάχων καὶ καιρῶν.

3. Τὸ μὲν οὖν, ὦ ἄνδρες Ἀθηναῖοι, τὴν Φιλίππου ῥώμην διεξιέναι καὶ διὰ τούτων τῶν λόγων προτρέπειν τὰ δέοντα

some exaggeration in this. Thirl. 5. 308.

τὸ μ. ἁ.] in apposition to the following sentence; "and what is most important of all." Madv. 197. 3. 31; also without the article Thuc. 1. 35. 5; 1. 142. 1.

ὑπέρ] 1. 5.

πρῶτον μὲν .. εἶτα] The stress of the sentence is upon the clause with *εἶτα*. cf. 9. 9. "is such that they regard any reconciliation with him as not only insecure but . ." "besides being insecure (because he is a *τύραννος* and aggressive, 1. 4 and 5), as the ruin of their country."

ἀνάστασιν] Bekk. st. and others from S. The other MSS. have *εἶναι* after *ἀνάστασιν*, and so Bekk. and Dind. cf infr. § 6, *ἡγούμην . . φοβερόν*. 5. 23, *ταῦτα γὰρ . . ἐφ' ἑαυτοὺς ἡγοῦντο*. 21. 128. Thuc. 3. 16, *τὰ . . ῥηθέντα ἡγοῦντο οὐκ ἀληθῆ*.

δ. . . θείᾳ] "has all the appearance of an extraordinary (as above man's power to effect) and divine (as coming directly from the gods) act of beneficence." cf. 1. 10; 19. 256.

§ 2. **αὐτούς**] emphatic, as *ὑμᾶς*, 1. 11, where a similar argument is used—"it is for *us* then . ." Bekk. st. encloses the word in brackets.

ὅπως μὴ . . δόξομεν] note to 1. 2, *βοηθήσετε*.

χείρους] "less kind to ourselves." Lys. 12. 80, *μηδὲ τῆς τύχης . . κάκιον ἡμῖν βοηθῆσαι*.

ὑπαρχόντων] "our present advantages," "their present favours," further explained by *τῶν ἀπὸ τῆς τύχης*, which is now said to give what above was noted as a sign of divine favour. Rhet. *ad Alex.* c. 3, *περιγίνονται δὲ πάντες ἢ διὰ τὴν τῶν θεῶν εὔνοιαν, ἣν εὐτυχίαν προσαγορεύομεν . .*

τῶν αἰσχρῶν] a partitive genitive, 1. 34.

μᾶλλον δέ] "or rather." infr. 22.

πόλεων . . . προϊεμένους] The anomalous genitives are explained by Elmsley (on *Med.* 12) as occasioned by the interposed *ὧν ἦμεν κύριοι*, that is, as a case of inverse attraction (Jelf, 824); and so Matthiä, § 474. This is perhaps better than Matthiä's suggestion (§ 332, obs.), adopted by Sauppe, that *προΐεσθαι* is in this one passage constructed with a genitive after the analogy of *μεθίεσθαι*, &c. "to be seen throwing away not only cities and places of which we were once masters, but also the allies and opportunities provided by Fortune."

§ 3. **οὖν**] as 1. 3.

τούτων] "these arguments,"

ποιεῖν ὑμᾶς οὐχὶ καλῶς ἔχειν ἡγοῦμαι. διὰ τί; ὅτι μοι δοκεῖ πάνθ', ὅσ' ἂν εἴποι τις ὑπὲρ τούτων, ἐκείνῳ μὲν ἔχειν φιλοτιμίαν, ἡμῖν δ' οὐχὶ καλῶς πεπρᾶχθαι. ὁ μὲν γὰρ ὅσῳ πλείονα ὑπὲρ τὴν ἀξίαν πεποίηκε τὴν αὑτοῦ, τοσούτῳ θαυμαστότερος παρὰ πᾶσι νομίζεται· ὑμεῖς δὲ ὅσῳ χεῖρον ἢ προσῆκε κέχρησθε τοῖς πράγμασι, τοσούτῳ πλείονα αἰσχύνην ὠφλήκατε. 4. ταῦτα μὲν οὖν παραλείψω. καὶ γὰρ εἰ μετ' ἀληθείας τις, ὦ ἄνδρες Ἀθηναῖοι, σκοποῖτο, ἐνθένδ' ἂν αὐτὸν ἴδοι μέγαν γεγενημένον, οὐχὶ παρ' αὑτοῦ. ὧν οὖν ἐκεῖνος μὲν ὀφείλει τοῖς ὑπὲρ αὑτοῦ πεπολιτευμένοις χάριν, ὑμῖν δὲ δίκην προσήκει λαβεῖν, τούτων οὐχὶ νῦν ὁρῶ τὸν καιρὸν τοῦ λέγειν. ἃ δὲ καὶ χωρὶς τούτων ἔνι, καὶ βέλτιόν

"arguments such as these;" so that *τοιούτων* · λ. might be substituted without much difference of meaning.

ὑπὲρ τούτων] referring in a general way to *τὴν Φ. ῥ.* "all that may be said about matters relating to this subject," "on that subject." cf. 3. 11, *ταῦτα.*

ἔχειν φ.] "has in it," "carries with it," "involves honour for him while . ." Thuc. 1. 97, *τῆς ἀρχῆς ἀπόδειξιν ἔχει.* 2. 41. Dem. 24. 181, *ζῆλον πολὺν εἶχε καὶ φιλοτιμίαν ὑμῖν,* where *φιλοτιμία* is used, as here and infr. 16, in the sense of "credit," "honour," "glory."

οὐχὶ κ. π.] an euphemistic turn in place of *ἀδοξίαν* (cf. infr. § 26), in which *οὐχί* belongs strictly to *καλῶς,* the expression forming a litotes. cf. 3. 1.

τὴν ἀξίαν] "his worth," "his repute," as the once insignificant king of a barbarous country. cf. 9. 21; 18. 68.

§ 4. **μετ' ἀληθείας**] Thuc. 6. 89, *μετὰ τοῦ ἀληθοῦς σκοπῶν.* Dem. 18. 199, *μετ' εὐνοίας θεωρησάτω.* "any impartial observer will see that it is to *this place* (emphasized by *ἄν,* as in § 1) he owes his greatness . ." i. e. to the Bema and the assembly. infr. *τοῖς ὑπὲρ αὑτοῦ πεπολιτευμένοις,* and 3. 28; 4. 18.

τούτων οὐχί] Bekk. and Dind. Bekk. st. omits *τούτων* with S pr. m., in which, I think, he has not shown his usual judgment. The omission of the word, as also the *ὑπὲρ τούτων* of F Υ, are evidently corrections of the copyists, who felt perplexed by the construction; and as moreover it would be difficult, if not impossible, to produce an instance in which Dem. in a case like the present omits the demonstrative, I have retained *τούτων,* which refers at once to *ὧν* and *τὸν καιρόν.* "of the measures for which *he* owes a debt of gratitude to the public men who have acted in his interest, and *you* ought to take vengeance, of these I do not now see the proper time for speaking."

ἔνι] sc. *λέγειν,* which Υ has in the text. "rarior usus hujus *ἔνι* quo orator utitur etiam § 23; 4. 23." Schäf.; also 8. 47; 18. 27. "but there are matters which, without touching on these, are open to me—matters which it were well you should all be told, and which, if you are disposed to examine them properly, must appear to his discredit—these I will endeavour to state."

ἐστιν ἀκηκοέναι πάντας ὑμᾶς, καὶ μεγάλα, ὦ ἄνδρες Ἀθηναῖοι, κατ' ἐκείνου φαίνοιτ' ἂν ὀνείδη βουλομένοις ὀρθῶς δοκιμάζειν, ταῦτ' εἰπεῖν πειράσομαι.

5. Τὸ μὲν οὖν ἐπίορκον καὶ ἄπιστον καλεῖν ἄνευ τοῦ τὰ πεπραγμένα δεικνύναι λοιδορίαν εἶναι τις ἂν φήσειε κενὴν δικαίως· τὸ δὲ πάνθ', ὅσα πώποτ' ἔπραξε, διεξιόντα ἐφ' ἅπασι τούτοις ἐλέγχειν καὶ βραχέος λόγου συμβαίνει δεῖσθαι, καὶ δυοῖν ἕνεκα ἡγοῦμαι συμφέρειν εἰρῆσθαι, τοῦ τ' ἐκεῖνον, ὅπερ καὶ ἀληθὲς ὑπάρχει, φαῦλον φαίνεσθαι, καὶ τοῦ τοὺς ὑπερεκπεπληγμένους ὡς ἄμαχόν τινα τὸν Φίλιππον ἰδεῖν ὅτι πάντα διεξελήλυθεν οἷς πρότερον παρακρουόμενος μέγας ηὐξήθη, καὶ πρὸς αὐτὴν ἥκει τὴν τελευτὴν τὰ πράγματ' αὐτοῦ. 6. ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι, σφόδρ' ἂν ἡγούμην καὶ αὐτὸς φοβερὸν τὸν Φίλιππον καὶ θαυμαστόν, εἰ τὰ δίκαια πράττοντα ἑώρων αὐτὸν ηὐξημένον· νῦν δὲ θεωρῶν καὶ σκοπῶν εὑρίσκω τὴν

ἀκηκοέναι] "to have heard," so as to be prepared for after judgment. 24. 190, *πρὸς δὴ τοὺς τοιούτους λόγους βέλτιον προακηκοέναι μικρὰ πάντας ὑμᾶς*. But also 22. 3, *βέλτιον δ' ὑμᾶς ἀκοῦσαι*, without such reference.

κατ' ἐκείνου] note to 6. 9.

§ 5. **τὰ πεπραγμένα**] i. e. without justifying these epithets "by showing what he has done."

τὸ δέ, κ.τ.λ.] "but to detail all the acts he ever did and convict him (of being faithless and perjured) upon every one, requires as it happens . . ." cf. his definition of *ἔλεγχος* as opposed to *λοιδορία* in 22. 22, *ἔλεγχος δέ, ὅταν ὧν ἂν εἴπῃ τις καὶ τἀληθὲς ἅμα δείξῃ*. With the inserted *ὅπερ . . ὑπάρχει*, "the base man he really is," comp. 6. 9, *ὅπερ συνέβη*. The article before *τοὺς ὑπερεκπεπληγμένους* is omitted by West. on the authority of S. The same MS. omits the second art. in 5. 1.

τὸν Φ.] governed by the idea implied in *ὑπεκπεπληγμένους*. cf. on 4. 45.

διεξελήλυθεν] This passage is copied in Ps. Dem. 11. 3. cf. Pl. *Rep.* 3. 409 A, *πάντα ἀδικήματα . . διεξεληλυθέναι*. Thuc. 3. 45. Comp. Xen. *Mem.* 2. 1. 31, *τὰ . . ἡδέα ἐν τῇ νεότητι διαδραμόντες*. "that he has run through the arts," "has come to the end of all the arts of deception by which he rose to greatness," *μέγας* being proleptic. Madv. 24 *a*, r.

τὰ πρ. αὐτοῦ] "his career."

§ 6.] **σφόδρ'** with *φοβερόν*, the separation being made on rhetorical grounds. Lys. 13. 44, *ἵν' εἰδῆτε ὡς σφόδρα ὑμῖν ἐλεεῖν προσήκει Ἀγόρατον*. cf. infr. § 24.

εὑρίσκω] "as it is, observing and considering, I find that he gained over our simplicity at the beginning, when certain persons (the *οἱ ὑπὲρ αὐτοῦ π.* of § 4) set themselves to drive away (for the imperf. comp. § 19) . . and the friendship of the O. . . and now lastly the T. . ." the three accusatives depending on *προσαγαγόμενον*.

μὲν ἡμετέραν εὐήθειαν τὸ κατ' ἀρχάς, ὅτε Ὀλυνθίους ἀπήλαυνόν τινες ἐνθένδε βουλομένους ἡμῖν διαλεχθῆναι, τῷ τὴν Ἀμφίπολιν φάσκειν παραδώσειν καὶ τὸ θρυλούμενόν ποτε ἀπόρρητον ἐκεῖνο κατασκευάσαι, τούτῳ προσαγαγόμενον, 7. τὴν δ' Ὀλυνθίων φιλίαν μετὰ ταῦτα τῷ Ποτίδαιαν οὖσαν ὑμετέραν ἐξελεῖν καὶ τοὺς μὲν πρότερον συμμάχους ὑμᾶς ἀδικῆσαι, παραδοῦναι δὲ ἐκείνοις, Θετταλοὺς δὲ νῦν τὰ τελευταῖα τῷ Μαγνησίαν παραδώσειν ὑποσχέσθαι καὶ τὸν Φωκικὸν πόλεμον πολεμήσειν ὑπὲρ αὐτῶν ἀναδέξασθαι. ὅλως δὲ οὐδεὶς ἔστιν ὅντιν' οὐ πεφενάκικεν ἐκεῖνος τῶν αὐτῷ χρησαμένων· τὴν γὰρ ἑκάστων ἄνοιαν ἀεὶ τῶν ἀγνοούντων αὐτὸν ἐξαπατῶν καὶ προσλαμβάνων οὕτως ηὐξήθη. 8. ὥσπερ οὖν διὰ τούτων ἤρθη μέγας, ἡνίκα ἕκαστοι συμφέρον αὐτὸν ἑαυτοῖς ᾤοντό τι πράξειν, οὕτως ὀφείλει διὰ τῶν αὐτῶν τούτων καὶ καθαιρεθῆναι πάλιν,

τὸ κατ' ἀρχάς] 1. 12. Philip's promise to give up Amphipolis is mentioned also in Ps. Dem. 7. 27; 23. 116. Thirl. 5. 192. Grote, 11. 328. He pursued, it is said in 18. 19, a similar policy in order to prevent a union between Thebes and Athens.

διαλεχθῆναι] the regular word in this case. 19. 304; 24. 48.

τῷ . . τούτῳ] Jelf, 658. 6. 22, ἢ τὸν τὴν Πυλαίαν ἀποδόντα, τοῦτον . . 9. 5.

τὸ θ. . . κατασκευάσαι] By an oversight Mr. Kennedy makes this clause depend on φάσκειν, and tr. "by engaging to surrender A. and to execute . ." The force of the article extends to it (infr. § 9), and the meaning is, "and by getting up the secret article once so much talked about." See the note to Arg. 1. The word is used in the sense of "a secret of state" also in Arist. *Equit.* 645, κἀγὼ 'φρασα αὐτοῖς ἀπόρρητον ποιησάμενος ταχύ. Dem. 25. 23. cf. 1. 4; Aesch. 3. 96, ἔφη δὲ καὶ πράξεις πράττειν ἑτέρας δι' ἀπορρήτων.

§ 7. **Ποτίδαιαν**] Thirl. 5. 198. Grote, 11. 332. cf. 6. 20.

νῦν τὰ τ.] 4. 17. For the neuter pl. comp. Thuc. 1. 2, τὰ πρότερα. Dem. 23. 39, τἀρχαῖα. ib. 66, τὰ παλαιά. Antiph. *Tetr.* 1. *a* 6, τὰ δ' ἄγχιστα. Madv. 14 *a*, r. 3. The promise to give up Magnesia was not performed till some time after the conclusion of the Phocian war. Thirl. 6, p. 12. cf. 1. 22; 6. 22.

ἄνοιαν] "hic dicit quam supra (§ 5) de civibus suis loquens mitiore vocabulo εὐήθειαν vocaverat. Pl. *Gorg.* 464 D, τῷ δ' ἀεὶ ἡδίστῳ θηρεύεται τὴν ἄνοιαν καὶ ἐξαπατᾷ." Sauppe, who might have remembered that εὐήθεια is one of the regular attributes of the Athenians in the orators, on the principle so well expounded by Arist. *Rhet.* 1. 9. 28, "by imposing on and (= and so, note to 1. 3, τρέψηται) availing himself of the folly of each in turn."

οὕτως] so frequently after participles. 18. 7, &c. supr. § 6, τούτῳ.

§ 8.] **διὰ τούτων . . αὐτῶν τούτων** must not be taken with Redh. as masculines, but, "as he was raised to greatness by these means (of deceit and false professions) . . so ought he by the same to be pulled down again," by availing ourselves of the

ἐπειδὴ πάνθ' ἕνεκα ἑαυτοῦ ποιῶν ἐξελήλεγκται. καιροῦ μὲν δή, ὦ ἄνδρες Ἀθηναῖοι, πρὸς τοῦτο πάρεστι Φιλίππῳ τὰ πράγματα· ἢ παρελθών τις ἐμοί, μᾶλλον δὲ ὑμῖν δειξάτω ὡς οὐκ ἀληθῆ ταῦτ' ἐγὼ λέγω, ἢ ὡς οἱ τὰ πρῶτα ἐξηπατημένοι τὰ λοιπὰ πιστεύσουσιν, ἢ ὡς οἱ παρὰ τὴν αὑτῶν ἀξίαν δεδουλωμένοι Θετταλοὶ νῦν οὐκ ἂν ἐλεύθεροι γένοιντο ἄσμενοι.

9. Καὶ μὴν εἴ τις ὑμῶν ταῦτα μὲν οὕτως ἔχειν ἡγεῖται, οἴεται δὲ βίᾳ καθέξειν αὐτὸν τὰ πράγματα τῷ τὰ χωρία καὶ λιμένας καὶ τὰ τοιαῦτα προειληφέναι, οὐκ ὀρθῶς οἴεται. ὅταν μὲν γὰρ ὑπ' εὐνοίας τὰ πράγματα συστῇ καὶ πᾶσι ταὐτὰ

distrust and hatred excited by his being found a cheat. cf. 6. 23.

ἕνεκα ἑαυτοῦ] "for his own ends," "with a selfish view."

ποιῶν] Madv. 178 *a*.

καιροῦ] "*this* then is the critical state . ." forming our opportunity. Compare what is said after a somewhat similar argument in 1. 24. On the gen. after *τοῦτο*, Madv. 50.

πρὸς τ. πάρεστι] note to 1. 8, *παρῆσαν*.

ἢ] "or (if this be disputed) let . ." 3. 18. *εἰ δὲ μή*, 8. 40

οὐκ ἀλ. τ. ε. λέγω] "that what I say is not true." Madv. 100 *a*.

τὴν . . . ἀξίαν] i. e. as Greeks. cf. 1. 23.

δεδουλωμένοι] "reduced to subjection." There is no hyperbole here, as Franke and others think. *δουλεία* is the proper word to express "political subjection." Thuc. 1. 8; 2. 63, *ἐν ὑπηκόῳ* (*πόλει*) *ἀσφαλῶς δουλεύειν*. 5. 63, *ὑπὲρ ἀρχῆς ἅμα καὶ δουλείας*, i. e. subjection to the hegemony of Sparta. The relations in which the Thessalians stood to Philip (1. 13 and 22) were quite sufficient to justify the expression according to Greek views. cf. omn. Grote, 2, p. 343 sq.

§ 9. **ταῦτα μέν**, *κ.τ.λ.*] "though believing that this is so, thinks he will forcibly maintain his power by having secured . ."

τὰ χ. καὶ λ. καὶ τὰ τ.] The young student may observe that in cases like the present, unless there is some special reason for giving equal prominence to each word, the article is not repeated even though they do not come under the same definition but are opposed to each other. Pl. *Rep.* 344 E, *τὸν φίλον καὶ ἐχθρόν*. *Gorg.* 469 E, *τά γε νεώρια καὶ τριήρεις καὶ τὰ πλοῖα πάντα* (the art. is rendered necessary by *πάντα*). Dem. 23. 70, *τοὺς γεγραμμένους νόμους καὶ ἄγραφα νόμιμα*. Lyc. c. Leocr. 45, *τῆς ἐλευθερίας καὶ τοῦ δήμου σωτηρίας*. Thuc. 3. 33, *ὤφθη . . ὑπὸ τῆς Σαλαμινίας καὶ Παράλου*. Don. p. 360, obs. cf. on the other hand 1. 22 and 25. This is quite in accordance with our English idiom.

τὰ τοιαῦτα] cf. 1. 22, *ἀγοράς*.

ὑπ' . . συστῇ] "when a power is held together by." Madv. 78. 3. infr. 26; 3. 12. And so wherever the subject can be represented passive to the action. Pl. *Rep.* 390 C, *Ἄρεως . . ὑπὸ Ἡφαίστου δεσμόν*. Thuc. 1. 30, *ὧν . . ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων*. Pl. *Phaed.* 99 B, *δίνην περιτιθεὶς τῇ γῇ ὑπὸ τοῦ οὐρανοῦ*. In 8. 41 the various elements of Philip's dominion are spoken of as *τὰ νῦν συμβεβιασμένα*.

συμφέρῃ τοῖς μετέχουσι τοῦ πολέμου, καὶ συμπονεῖν καὶ φέρειν τὰς συμφορὰς καὶ μένειν ἐθέλουσιν ἄνθρωποι· ὅταν δ' ἐκ πλεονεξίας καὶ πονηρίας τις ὥσπερ οὗτος ἰσχύσῃ, ἡ πρώτη πρόφασις καὶ μικρὸν πταῖσμα ἅπαντα ἀνεχαίτισε καὶ διέλυσεν. 10. οὐ γάρ ἐστιν, οὐκ ἔστιν, ὦ ἄνδρες Ἀθηναῖοι, ἀδικοῦντα καὶ ἐπιορκοῦντα καὶ ψευδόμενον δύναμιν βεβαίαν κτήσασθαι, ἀλλὰ τὰ τοιαῦτα εἰς μὲν ἅπαξ καὶ βραχὺν χρόνον ἀντέχει, καὶ σφόδρα γε ἤνθησεν ἐπὶ ταῖς ἐλπίσιν, ἂν τύχῃ, τῷ χρόνῳ δὲ φωρᾶται καὶ περὶ αὑτὰ καταρρεῖ. ὥσπερ γὰρ οἰκίας, οἶμαι, καὶ πλοίου καὶ τῶν ἄλλων τῶν

τὰς συμφοράς] i. e. which war entails.

ἰσχύσῃ] the *ingressive* aorist; "has become powerful by rapacity." 1. 13, ἠσθένησε. 9. 13; ib. 24, ἄρξασι. Thuc. 1. 18, ἡγήσαντο, "assumed the lead")(ἡγοῦντο 1. 19, of the exercise of the hegemony.

ἀνεχαίτισε] ἀντὶ τοῦ ἀνέκοψεν ἢ ἀνέτρεψεν, ἐκ μεταφορᾶς τῶν ἵππων. Harpocr. Eur. *Rhes.* 786; *Bacch.* 1072. Cobet (*Nov. Lect.* p. 19, Pref.) proposes to omit καὶ διέλυσεν as "ex interpretatione natum," quoting a passage "ex antiquo et erudito rhetore" in Spengel's *Rhet. Gr.* 1, p. 437, ἐν δὲ ταῖς λέξεσιν ἔσται συντομία . . ἐὰν τοῖς τροπικοῖς κυρίως χρῷο, ὥσπερ Δ. τῷ ἀνεχαίτισε· διὰ μιᾶς γὰρ λέξεως ὅλον ἐπλήρωσε νόημα. But these words fairly interpreted do not justify us in supposing that the words καὶ διέλυσεν were wanting in the rhetor's copy, which besides being required by συστῇ, are found in all the MSS. and recognized by Pliny, *Ep.* ix. 26. Would Cobet object to, e. g., καὶ συκοφαντεῖν in 18. 138 (τῷ βουλομένῳ τὸν λέγοντά τι τῶν ὑμῖν συμφερόντων ὑποσκελίζειν καὶ συκοφαντεῖν) as a weak addition to the "acre et vehemens" ὑποσκελίζειν? If not, his argument here proves too much. "the first pretext, a slight reverse upsets and breaks up every thing." For the aor. comp. 1. 11; infr. 10, ἤνθησεν.

§ 10. **οὐ γάρ**] "for it is not possible, men of A., I repeat it is not possible to acquire a solid power by wrong . ." cf. 1. 19.

τὰ τοιαῦτα] generalizing δύναμιν (supr. § 3); "such things."

εἰς . . ἅπαξ] "for once." infr. 20, εἰς μακράν. 14. 24, εἰς τότε.

καὶ . . γε] "yea, and if so be blossom richly in promise, but in time . ." Sauppe explains ἐπὶ ταῖς ἐλπίσιν somewhat differently, "spes ipsae sunt largus florum proventus, quo opes injustae splendent," and compares καθῆσθαι ἐπὶ δακρύοις and similar expressions. But Fr. is more correct, I think, in translating here "eo quod magnas de se spes excitant."

ἤνθησεν . . φωρᾶται] Madv. 111, r. 1. Don. p. 412 *bb.*

ἂν τύχῃ] 1. 3.

τῷ χρόνῳ] 1. 18. Compare what is said below in § 20.

περὶ αὑτὰ κ.] "circa se ipsae defluunt," like fading flowers round the stem of the plant. Dind. compares Thuc. 1. 69, αὐτὸν περὶ αὑτῷ σφαλέντα, and 6. 33, where however the idea is altogether different from that of our passage, which is the same as 18. 227, θεάσασθε . . ὡς σαθρόν, ὡς ἔοικεν, ἐστὶ φύσει πᾶν ὅ τι ἂν μὴ δικαίως ᾖ πεπραγμένον.

τοιούτων τὰ κάτωθεν ἰσχυρότατα εἶναι δεῖ, οὕτω καὶ τῶν πράξεων τὰς ἀρχὰς καὶ τὰς ὑποθέσεις ἀληθεῖς καὶ δικαίας εἶναι προσήκει. τοῦτο δὲ οὐκ ἔνι νῦν ἐν τοῖς πεπραγμένοις Φιλίππῳ.

11. *Φημὶ δὴ δεῖν ὑμᾶς τοῖς μὲν Ὀλυνθίοις βοηθεῖν, καὶ ὅπως τις λέγει κάλλιστα καὶ τάχιστα, οὕτως ἀρέσκει μοι· πρὸς δὲ Θετταλοὺς πρεσβείαν πέμπειν, ἣ τοὺς μὲν διδάξει ταῦτα, τοὺς δὲ παροξυνεῖ· καὶ γὰρ νῦν εἰσὶν ἐψηφισμένοι Παγασὰς ἀπαιτεῖν καὶ περὶ Μαγνησίας λόγους ποιεῖσθαι.* 12. *σκοπεῖσθε μέντοι τοῦτο, ὦ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐροῦσι μόνον οἱ παρ' ἡμῶν πρέσβεις, ἀλλὰ καὶ ἔργον τι δεικνύειν ἕξουσιν ἐξεληλυθότων ἡμῶν ἀξίως τῆς πόλεως καὶ ὄντων ἐπὶ τοῖς πράγμασιν, ὡς ἅπας μὲν λόγος, ἂν ἀπῇ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν, μάλιστα δὲ ὁ παρὰ τῆς ἡμετέρας πόλεως· ὅσῳ γὰρ ἑτοιμότατ' αὐτῷ δοκοῦ-*

τὰ κάτωθεν] "the parts from below" (those which present themselves from that direction, or, which commence at the point indicated by *κάτω*), "the lower parts," which have to bear the superstructure. 22. 72, *κάτωθεν γεγραμμένα*. 23. 28, *ὁ κάτωθεν νόμος*. 9. 41. Thuc. 2. 13, *τὸ ἔξωθεν τεῖχος*, but according to our idiom, id. 1. 64, *τὸ δ' εἰς τὴν Παλλήνην*. cf. Herm. Soph. *El.* 888; *Antig.* 517.

τὰς ἀρχάς] "so ought the principles and the foundations . ." On the repeated article 1. 23.

Φιλίππῳ] Madv. 38 *g*.

§ 11. **ὅπως . . . κάλλιστα**] sc. *βοηθεῖν*. "and the best and speediest mode of doing this that is proposed will please me most."

ἣ . . δ.] 1. 2.

τοὺς μέν] to encourage by the report those who were already resisting Philip, and stir up those (*τοὺς δέ*) who were hanging back.

ταῦτα] "quae modo docui, de fidei et veracitatis praestantiâ, fraudisque pestifero exitu, item de Philippi moribus." Schäf.—a strange note. *ταῦτα* cannot possibly refer to any thing but *τοῖς Ὀλ. βοηθεῖν*, "what we are doing," "these measures," as in 1. 2, *ταῦτ' ἐρεῖ*, and 9. 71.

εἰσὶν ἐψ.] cf. 1. 22.

λόγους π.] "to remonstrate." 27. 15. Lys. 32. 12, *ἠγανάκτουν μὲν πρὸς Ἡγήμονα . . λόγους δ' ἐποιούμην πρὸς τοὺς ἄλλους*.

§ 12. **ὅπως μὴ . . ἐροῦσι**] "look to it that the envoys who go from us (our envoys, cf. 4. 27) shall not talk only, but be able to point to some act by our having taken the field . . ."

ὄντων ἐπί] 9. 2; Isocr. 3. 19, *ἐπὶ ταῖς πράξεσιν ὄντες*. infr. 16.

τὰ πράγματα] referring back to *ἔργον*, "if actions be wanting."

ὁ παρά] "that of . ." cf. 1. 10; 18. 35; Aesch. 1. 116, *ὁ παρ' ἐμοῦ λόγος*, and *passim*.

ὅσῳ γάρ, κ.τ.λ.] Cobet (*Nov. Lect.* Pref. p. 17), removing the comma after *πόλεως*, omits *γάρ* and *τοσούτῳ . . αὐτῷ*, referring to the imitation of the passage in Ps. Dem. 11. 23. Schäfer proposed *ἑτοιμότερον*. The construction though unusual is intelligible enough. Comp.

μεν χρῆσθαι, τοσούτῳ μᾶλλον ἀπιστοῦσι πάντες αὐτῷ. 13. *πολλὴν δὴ τὴν μετάστασιν καὶ μεγάλην δεικτέον τὴν μεταβολήν, εἰσφέροντας, ἐξιόντας, ἅπαντα ποιοῦντας ἑτοίμως, εἴπερ τις ὑμῖν προσέξει τὸν νοῦν. κἂν ταῦτα ἐθελήσητε ὡς προσήκει καὶ δεῖ περαίνειν, οὐ μόνον, ὦ ἄνδρες Ἀθηναῖοι, τὰ συμμαχικὰ ἀσθενῶς καὶ ἀπίστως ἔχοντα φανήσεται Φιλίππῳ, ἀλλὰ καὶ τὰ τῆς οἰκείας ἀρχῆς καὶ δυνάμεως κακῶς ἔχοντα ἐξελεγχθήσεται.*

14. *Ὅλως μὲν γὰρ ἡ Μακεδονικὴ δύναμις καὶ ἀρχὴ ἐν μὲν προσθήκης μέρει ἐστί τις οὐ μικρά, οἷον ὑπῆρξέ ποθ' ὑμῖν ἐπὶ Τιμοθέου πρὸς Ὀλυνθίους· πάλιν αὖ πρὸς Ποτίδαιαν Ὀλυνθίοις ἐφάνη τι τοῦτο συναμφότερον· νυνὶ δὲ*

50. 15 (quoted by Sauppe), *ὅσῳ γὰρ . . ἄμεινον ἐπληρωσάμην τὴν ναῦν . . τοσούτῳ μοι πλείστη ἀπόλειψις ἐγένετο.* "for in the same degree that we are thought to use it most readily do people regard it with greater distrust." Plat. *Legg.* 1. 641 C, *τὴν πόλιν ἅπαντες ἡμῖν Ἕλληνες ὑπολαμβάνουσιν ὡς φιλόλογός τ' ἐστὶ καὶ πολύλογος.* Isocr. 15. 295.

§ 13. **μετάστασιν . . μεταβολήν**] cf. Thuc. 2. 48, where Poppo properly distinguishes between the words; the latter being strictly, "the act of change," *conversio;* the former, the altered state resulting from such change. Thuc. 6. 20, *οὔτε δεόμενος μεταβολῆς, ᾗ ἂν ἐκ βιαίου τις δουλείας . . ἐς ῥάω μετάστασιν χωροίη.* "great then is the reformation, great the change you must show if you want any one to pay attention to you."

εἴπερ . . προσέξει] Dobree quotes *Oed. Tyr.* 54, *ὡς εἴπερ ἄρξεις,* and Arist. *Aves* 900, *εἴπερ ἱκανὸν ἕξετ' ὄψον.* The same meaning is conveyed by *εἰ* with *μέλλω* and the fut. indic. Pl. *Rep.* 8. 567 B C (quoted by Dind.), *ὑπεξαιρεῖν δὴ τούτους . . δεῖ τὸν τύραννον εἰ μέλλει ἄρξειν. ὡς ἔοικε γὰρ αὐτῷ . . ἀνάγκη εἴπερ ἄρξει.* Isocr. 5. 13, *εἴπερ μέλλουσί τινες προσέξειν τὸν νοῦν.*

For **καὶ δεῖ** Dind. and Sauppe read *καὶ δή,* "at once," as in 4. 13.

τὰ σ.] "not only will the relations of his allies to P. be found to be weak and insecure," as shown in the previous sections; "but the wretched state of his native dominion and power will be revealed," shown in § 14 sq.

ἔχοντα] as *ποιῶν* supr. § 8.

§ 14.] For **ἐν . . πρ. μέρει** West. and Redh. read with F S *ἐν μὲν προσθήκῃ μερίς,* quoting 21. 70, *μερίδα εἰς σωτηρίαν ὑπάρχειν.* But in 11. 8, which is copied from this passage, the same MSS. have *ἐν . . προσθήκης μέρει,* and similar expressions are common in Dem. 3. 31; 21. 165 *ἐν χάριτος μέρει,* &c. For *ἐστί τις οὐ μικρά* Ps. Dem. 11 l. c. has *ῥοπὴν ἔχει τινὰ καὶ χρῆσιν.*

ὑπῆρξε] "as for example, it was on our side." 3. 19; 19. 54 *τὸν Φίλιππον ὑπάρχειν.* ib. § 48. Others, understanding *οὐ μικρά* with *ὑπῆρξε,* take it to mean, "as it was to you . ." But *ἐβοήθησε* infr. makes the other interpretation more probable. On the matter referred to see note to Arg. i.

τοῦτο Sauppe wrongly understands to mean "Olynthiorum et Macedonum opes." It must mean "the power of which we are speaking," i. e. the Macedonian. cf. *οὗτος*

Θετταλοῖς στασιάζουσι καὶ τεταραγμένοις ἐπὶ τὴν τυραννικὴν οἰκίαν ἐβοήθησε· καὶ ὅποι τις ἄν, οἶμαι, προσθῇ κἂν μικρὰν δύναμιν, πάντ' ὠφελεῖ. αὐτὴ δὲ καθ' αὑτὴν ἀσθενὴς καὶ πολλῶν κακῶν ἐστι μεστή. 15. καὶ γὰρ οὗτος ἅπασι τούτοις οἷς ἄν τις μέγαν αὐτὸν ἡγήσαιτο, τοῖς πολέμοις καὶ ταῖς στρατείαις, ἔτ' ἐπισφαλεστέραν ἢ ὑπῆρχε φύσει κατεσκεύακεν ἑαυτῷ. μὴ γὰρ οἴεσθε, ὦ ἄνδρες Ἀθηναῖοι, τοῖς αὐτοῖς Φίλιππόν τε χαίρειν καὶ τοὺς ἀρχομένους, ἀλλ' ὁ μὲν δόξης ἐπιθυμεῖ καὶ τοῦτο ἐζήλωκε, καὶ προῄρηται πράττων καὶ κινδυνεύων, (16.) ἂν συμβῇ τι, παθεῖν, τὴν τοῦ διαπράξασθαι ταῦτα ἃ μηδεὶς πώποτε ἄλλος Μακεδόνων βασιλεὺς δόξαν ἀντὶ τοῦ ζῆν ἀσφαλῶς ᾑρημένος· τοῖς δὲ τῆς μὲν φιλοτιμίας τῆς ἀπὸ τούτων οὐ μέτεστι, κοπτόμενοι δὲ ἀεὶ ταῖς στρατείαις ταύταις ταῖς ἄνω κάτω λυποῦνται καὶ

in the next section and 1. 12. For the Olynthians this power proved considerable (§ 1) when combined with theirs, still therefore only *ἐν πρ. μέρει*. The statement that the Macedonians merely assisted the Olynthians in taking Potidaea is made here on rhetorical grounds. He speaks no doubt more accurately in 6. 20.

νυνὶ δέ] "and lately," "quite recently." 19. 65, *ὅτε γὰρ νῦν ἐπορευόμεθα εἰς Δελφούς* (where see Mr. Shilleto's note). Arist. *Nub.* 786, *ἐπεὶ τί νυνὶ πρῶτον ἐδιδάχθης; λέγε*. Pl. *Theaet.* 142 B, *ἐπεί τοι καὶ νῦν ἤκουόν τινων . .*

ἐπὶ . . οἰκίαν] "assisted the T. in their domestic feuds and troubles against the dominant House." Thirl. 5. 279; Grote, 11. 286. Dind. and Sauppe take *πάντα* as an adjective referring to the collective *δύναμιν*, as supr. 10, *τὰ τοιαῦτα*. The meaning will then be, "the accession of any power, however small, is in all cases of service." Schäf. understands it as Franke, "*omni ex parte, omnino prodest*, cui contrarium est *οὐδὲν ὠφελεῖ*," "is of essential service;" and this is perhaps preferable. Dem. may have had Isocrates' words (4. 139) in his mind, *ἐν γὰρ τοῖς τοιούτοις καιροῖς πολλάκις μικραὶ δυνάμεις μεγάλας ῥοπὰς ἐποίησαν*.

§ 15. **οἷς ἄν, κ.τ.λ.**] "which one might conceive to constitute his greatness." 9. 40, *οἷς ἄν τις ἰσχύειν τὰς πόλεις κρίνοι*.

τοῦτο] referring to **δόξης**. 22. 30, *πρόνοιαν ἐποιεῖτο . . τῆς πολιτείας καὶ . . περὶ τούτου . .* Madv. 79 *a*.

ἐζήλωκε] "makes this his ambition," "in hoc studium suum positum habet," the tense expressing a steady ambition.

§ 16. **ἂν συμβῇ τι**] "whatever may befall," hardships, wounds, death if necessary. cf. the famous passage, of which this is the germ, in 18. 67.

τὴν . . δόξαν] The separation of the article from its substantive is noticeable. cf. 5. 5; 6. 29 (where twenty-nine words intervene); 18. 254; 29. 10, *ἐκ τοῦ παρὰ πᾶσιν ὑμῖν δόξαντος, ὡς ἐγὼ νομίζω, δικαίου*.

ἀντί] 1. 1. "before a life of security."

φιλοτιμίας] "glory resulting from these," as in § 3.

ἄνω κάτω] "harassed continually by these expeditions up and down,"

συνεχῶς ταλαιπωροῦσιν οὔτ' ἐπὶ τοῖς ἔργοις οὔτ' ἐπὶ τοῖς αὑτῶν ἰδίοις ἐώμενοι διατρίβειν, οὔθ' ὅσ' ἂν πορίσωσιν οὕτως ὅπως ἂν δύνωνται, ταῦτ' ἔχοντες διαθέσθαι κεκλειμένων τῶν ἐμπορίων τῶν ἐν τῇ χώρᾳ διὰ τὸν πόλεμον. 17. οἱ μὲν οὖν πολλοὶ Μακεδόνων πῶς ἔχουσι Φιλίππῳ, ἐκ τούτων ἄν τις σκέψαιτο οὐ χαλεπῶς· οἱ δὲ δὴ περὶ αὐτὸν ὄντες ξένοι καὶ πεζέταιροι δόξαν μὲν ἔχουσιν ὡς εἰσὶ θαυμαστοὶ καὶ συγκεκροτημένοι τὰ τοῦ πολέμου, ὡς δ' ἐγὼ τῶν ἐν αὐτῇ τῇ χώρᾳ γεγενημένων τινὸς ἤκουον, ἀνδρὸς οὐδαμῶς οἵου τε ψεύδεσθαι, οὐδένων εἰσὶ βελτίους. 18. εἰ μὲν γάρ τις ἀνήρ ἐστιν ἐν αὐτοῖς οἷος ἔμπειρος πολέμου καὶ ἀγώνων,

καί being omitted, as very often in fixed contrasts and combinations. 4. 41; but ἄνω καὶ κάτω 9. 36.

ἐπὶ . . δ.] "allowed to employ themselves on their occupations or their private concerns." § 12, ὄντων ἐπὶ . . Arist. *Rhet.* 2. 5. 20, οἷς ἡ διατριβὴ ἐπὶ ταῖς τῶν πέλας ἁμαρτίαις. ἔργοις, i. e. agriculture and trades of various kinds. Thuc. 2. 40; Aesch. 3. 8, ἄπεισιν ἐπὶ τῶν ἰδίων ἔργων. Arist. *Rhet.* 2. 4. 9, καὶ τοὺς δικαίους . . τοιοῦτοι δ' οἱ ἀπὸ τοῦ ἐργάζεσθαι· καὶ τούτων οἱ ἀπὸ γεωργίας· καὶ τῶν ἄλλων, οἱ αὐτουργοὶ μάλιστα. The passive construction of ἐώμενοι is not common. Isocr. 4. 97, οὐ μὴν εἰάθησαν. Thuc. 1. 142. *Iph. Aul.* 332, τὸν ἐμὸν οἰκεῖν οἶκον οὐκ ἐάσομαι. For πορίσωσιν Dind. reads ποιήσωσιν with S and two other MSS., quoting Ps. Dem. 42. 20, ποιῇς σίτου . . μεδίμνους, "raise," and ib. § 31, πολὺν καὶ σῖτον καὶ οἶνον ποιοῦντες. But this sense is too narrow for this passage. There seems to be no objection to the ordinary reading. ὅσ' ἂν πορίσωσιν = "their earnings" objectively regarded, "self" being put out of view: see note to 4. 29, προσποριεῖ.

ὅπως ἂν δ.] "as well as they can"—"nor able to dispose of their hardly-gained earnings . . ." Dobree quotes Thuc. 7. 67; so also Dem. 21. 140, καθ' ἑαυτὸν ὅπως δύναται ζῶντα. The blockade of the M. coast is mentioned again in 19. 153 and 315. For the dat. Φιλίππῳ Ps. Dem. 11. 10 has the more usual διάκεινται πρὸς τὸν Φ. cf. 3. 8; Arist. *Nic. Eth.* 8. 2. 4, λανθάνοντας ὡς ἔχουσιν ἑαυτοῖς.

§ 17. **πεζέταιροι]** Thirl. 5. 179.

συγκεκροτημένοι] "verbum proprium de re ita componendâ et instruendâ ut partes omnes conspirent et concinant." Buttm. *Ind. Mid.* s. v. Hence it is said of a chorus, the crew of a ship, &c. 21. 17, συγκροτεῖν καὶ διδάσκειν τὸν χορόν. Thuc. 8. 95, ἀξυγκροτήτοις πληρώμασιν. "have the reputation, it is true, of being admirable soldiers and thoroughly trained in matters pertaining to war" (Madv, 31 *a c*), "admirable and highly-trained soldiers."

οἵου τε ψ.] Madv. 166 *c*, r. 1. "utterly incapable of . .," "of unimpeachable veracity they are no better than others." For the plural οὐδένων see note to 1. 19.

§ 18.] **οἷος ἔμπειρος** = τοιοῦτος οἷός ἐστιν ἔμπειρος, "such as one experienced in wars is," "if any one among them is experienced in campaigns and battles." cf. Arist. *Vesp.* 970, ὁ δ' ἕτερος οἷός ἐστιν οἰκουρὸς μόνον, and the fuller expression in Xen. *Mem.* 4, c. 8 fin. ἐδόκει τοι-

τούτους μὲν φιλοτιμίᾳ πάντας ἀπωθεῖν αὐτὸν ἔφη, βουλόμενον πάντα αὐτοῦ δοκεῖν εἶναι τὰ ἔργα (πρὸς γὰρ αὖ τοῖς ἄλλοις καὶ τὴν φιλοτιμίαν ἀνυπέρβλητον εἶναι)· εἰ δέ τις σώφρων ἢ δίκαιος ἄλλως, τὴν καθ' ἡμέραν ἀκρασίαν τοῦ βίου καὶ μέθην καὶ κορδακισμοὺς οὐ δυνάμενος φέρειν, παρεῶσθαι καὶ ἐν οὐδενὸς εἶναι μέρει τὸν τοιοῦτον. 19. λοιποὺς δὴ περὶ αὐτὸν εἶναι λῃστὰς καὶ κόλακας καὶ τοιούτους ἀνθρώπους οἵους μεθυσθέντας ὀρχεῖσθαι τοιαῦτα οἷα ἐγὼ νῦν ὀκνῶ πρὸς ὑμᾶς ὀνομάσαι. δῆλον δ' ὅτι ταῦτ' ἐστὶν ἀληθῆ· καὶ γὰρ οὓς ἐνθένδε πάντες ἀπήλαυνον ὡς πολὺ τῶν θαυματοποιῶν ἀσελγεστέρους ὄντας, Καλλίαν ἐκεῖνον τὸν δημόσιον καὶ τοιούτους ἀνθρώπους, μίμους γελοίων καὶ ποιητὰς αἰσχρῶν ᾀσμάτων ὧν εἰς τοὺς συνόντας ποιοῦσιν ἕνεκα τοῦ γελασθῆναι, τούτους ἀγαπᾷ καὶ περὶ αὐτὸν ἔχει. 20. καίτοι ταῦτα, εἰ καὶ μικρά τις ἡγεῖται,

οὗτος εἶναι οἷος ἂν εἴη ἄριστος ἀνήρ. —τούτους after τις denoting a class. 9. 30. Don. 401, obs. *c*. μέν takes up the preceding μέν in εἰ μὲν γάρ τις . . cf. 8. 44.

εἶναι] Madv. 163 *b*. "for again besides his other failings his jealousy too is (my informant said) excessive.

ἄλλως] "and if any one, not distinguished as a soldier, is otherwise . ." "if any one is generally temperate or upright." 20. 9, οὔτε γὰρ ἄλλως καλὸν οὔθ' ὑμῖν πρέπον. Dind. reads ἄλλως τε.

τὴν . . ἀκρασίαν] Thirl. 5. 169: cf. the long passage from Theopompus in Polybius, lib. 8, c. 11, with the historian's comments.

κορδακισμούς] "lascivious dancings." *Gr. and Rom. Ant.* s. v. Comoedia.

ἐν οὐδενὸς . . μ.] "in no esteem," οὐδενός being neuter. cf. 3. 31; 23. 148, ἐν σφενδονήτου μ. Xen. *Cyr.* 6. 1. 28, ἐν ἀκροβολιστοῦ μ., passages which show us the origin of the phrase.

εἶναι] continuing the report; "so he has left about him."

§ 19. **λῃστάς**] "freebooters")(ἔμπειρος π. καὶ ἀγώνων, the real soldier. Theop. ap. Athen. 4. 167 says, τὰ μὲν γὰρ οἱ πόλεμοι καὶ αἱ στρατεῖαι καὶ αἱ πολυτέλειαι θρασεῖς αὐτοὺς εἶναι προετρέποντο καὶ ζῆν μὴ κοσμίως, ἀλλ' ἀσώτως καὶ τοῖς λῃσταῖς παραπλησίως.

κόλακες)(σ. ἢ δίκαιος.

τ. . . οἵους] "men of such character as," "men who will get drunk and perform such dances . .," the κορδακισμούς of the previous section. Madv. 166 *a*.

ἀπήλαυνον] as supr. § 6, "conspired to scout."

θαυματοποιῶν] "mountebanks," "jugglers." cf. Pl. *Rep.* 7. 514 B. Ruhnken, *Tim. Lex.* s. v. θαύματα.

ἐκεῖνον] of course in a bad sense, "the notorious," "that wretch." On the players of farces see *Gr. and Rom. Ant.* s. v. Mimus.

δημόσιον] "public slave." *Gr. and Rom. Ant.* s. v. 19. 129; Aesch. 1. 52, ἄνθρωπος δημόσιος οἰκέτης τῆς πόλεως.

αἰσχρῶν] "obscene," "ribald."

ἕνεκα τοῦ γ.] "to raise a laugh against them."

§ 20. **εἰ καί**] "etsi." Dind. and

μεγάλα, ὦ ἄνδρες Ἀθηναῖοι, δείγματα τῆς ἐκείνου γνώμης καὶ κακοδαιμονίας ἐστὶ τοῖς εὖ φρονοῦσιν. ἀλλ', οἶμαι, νῦν μὲν ἐπισκοτεῖ τούτοις τὸ κατορθοῦν· αἱ γὰρ εὐπραξίαι δειναὶ συγκρύψαι τὰ τοιαῦτα ὀνείδη· εἰ δέ τι πταίσει, τότ' ἀκριβῶς αὐτοῦ ταῦτ' ἐξετασθήσεται. δοκεῖ δ' ἔμοιγε, ὦ ἄνδρες Ἀθηναῖοι, δείξειν οὐκ εἰς μακράν, ἂν οἵ τε θεοὶ θέλωσι καὶ ὑμεῖς βούλησθε. 21. ὥσπερ γὰρ ἐν τοῖς σώμασιν, τέως μὲν ἂν ἐρρωμένος ᾖ τις, οὐδὲν ἐπαισθάνεται, ἐπὰν δὲ ἀρρώστημά

Sauppe read καὶ εἰ, "etiamsi," with S. Jelf, 861. "yet these things, though they may be thought trivial," trivial in themselves, these things are important as indications of character.

γ. **καὶ κακοδαιμονίας**] "character and wrong-headedness," "infatuation,"—the latter word as the more special term being explanatory of the other. West. compares Isocr. 9. 51, τεκμήριον καὶ τοῦ τρόπου καὶ τῆς ὁσιότητος, "of his character in general, and especially of his piety." cf. 6. 1. This mode of expression is very common in Latin. Cic. *Pro Planc.* § 73, "in illo tristi luctu ac discessu." *Pro Sull.* § 2, "officii ac defensionis."—8. 16, κακοδαιμονοῦσι γὰρ ἄνθρωποι καὶ ὑπερβάλλουσιν ἀνοίᾳ.

τοῖς εὖ φρ.] a dat. of limitation, as 1. 27, τοῖς γε σώφροσιν.

τὸ κατορθοῦν] sc. αὐτόν, which is expressed in Ps. Dem. 11. 13. "his prosperous career," "success."

συγκρύψαι] attached to δεινοί as a defining infinitive. Madv. 149. "are famous things for hiding."

ὀνείδη here of the object of reproach, "scandals," "blemishes," "vices," as in 22. 31, πᾶσιν ἔξεστι λέγειν τἀκείνων ὀνείδη. Comp. Sall. *Orat. Lepidi*, c. 10 fin. (quoted by Vömel), "secundae res mire sunt vitiis obtentui; quibus labefactis, quam antea formidatus est, tam contemnetur." Isocr. 6. 102, αἱ μὲν γὰρ εὐτυχίαι καὶ τοῖς φαύλοις τῶν ἀνθρώπων τὰς κακίας συγκρύπτουσιν, αἱ δὲ δυστυχίαι ταχέως καταφανεῖς ποιοῦσιν, ὁποῖοί τινες ἕκαστοι τυγχάνουσιν ὄντες.

αὐτοῦ depends on τοῦτο. cf. 1. 4; 4. 2.

δείξειν] "*appariturum esse.* Est enim impersonaliter dictum ut ap. Arist. *Vesp.* 988, δείξειν ἔοικεν. *Ranae* 1261, δείξει δὴ τάχα." Dind. So Pl. *Phileb.* p. 20 C, προϊὸν δὲ ἔτι σαφέστερον δείξει. We have also αὐτὸ δείξει Pl. *Hipp. Maj.* c. 18, where Heind. quotes the still fuller expression τοὔργον τάχ' αὐτὸ δείξει. Arist. *Lysistr.* 377. So Dem. 19. 157, αὐτὸ δηλώσει. Eur. *Bacch.* 974, τἄλλα δ' αὐτὸ σημανεῖ. In Pl. *Prot.* 329 B, we have the plural, ὡς αὐτὰ δηλοῖ, which Schäfer (on p. 390. 20) had forgotten when he wrote, "nusquam quod meminerim, nisi in locis corruptis, dicitur αὐτὰ δηλώσει: ubique αὐτὸ δηλώσει." "and my belief is that it will appear before long."

οὐκ εἰς μ.] 18. 36; Arist. *Vesp.* 454. cf. supr. § 10.

θέλωσι . . . βούλησθε] "if the gods be willing and you wish," according to the distinction laid down in 1. 1.

§ 21. **τέως**] Bekk. with S here and in 14. 36; 19. 326, &c. Dind. has always ἕως. cf. Buttm. *Ind. Mid.* s. v. τέως, who is probably right in his conclusion that where τέως is used for ἕως, τέως ἕως is the true reading. The difficulty here is increased by our finding ἕως in the application of the simile. Ps. Dem. 11, has ὅταν μὲν ἐρρωμένος . . ἕως μὲν . .

τι συμβῇ, πάντα κινεῖται, κἂν ῥῆγμα κἂν στρέμμα κἂν ἄλλο τι τῶν ὑπαρχόντων σαθρὸν ᾖ, οὕτω καὶ τῶν πόλεων καὶ τῶν τυράννων, ἕως μὲν ἂν ἔξω πολεμῶσιν, ἀφανῆ τὰ κακὰ τοῖς πολλοῖς ἐστίν, ἐπειδὰν δὲ ὅμορος πόλεμος συμπλακῇ, πάντα ἐποίησεν ἔκδηλα.

22. Εἰ δέ τις ὑμῶν, ὦ ἄνδρες Ἀθηναῖοι, τὸν Φίλιππον εὐτυχοῦντα ὁρῶν ταύτῃ φοβερὸν προσπολεμῆσαι νομίζει, σώφρονος μὲν ἀνθρώπου λογισμῷ χρῆται· μεγάλη γὰρ ῥοπή, μᾶλλον δὲ τὸ ὅλον ἡ τύχη παρὰ πάντ᾽ ἐστὶ τὰ τῶν ἀνθρώπων πράγματα· οὐ μὴν ἀλλ᾽ ἔγωγε, εἴ τις αἵρεσίν μοι δοίη, τὴν τῆς ἡμετέρας πόλεως τύχην ἂν ἑλοίμην, ἐθελόντων ἃ προσήκει ποιεῖν ὑμῶν αὐτῶν καὶ κατὰ μικρόν, ἢ τὴν ἐκείνου· πολὺ γὰρ πλείους ἀφορμὰς εἰς τὸ τὴν παρὰ τῶν θεῶν εὔνοιαν ἔχειν ὁρῶ ἡμῖν ἐνούσας ἢ ἐκείνῳ. 23. ἀλλ᾽

κινεῖται] "are in motion, whether it be a rupture, or sprain, or any other part of the system unsound." Dem. repeats the simile in 18. 198.

συμπλακῇ] "but the moment a war on their borders grapples with them it reveals all;"—the aor. as supr. § 9, ἀνεχαίτισε. cf. 9. 51, οὐχὶ συμπλακέντας διαγωνίζεσθαι. Tac. *Agric.* c. 36 has the expression "complexum armorum."

ἔκδηλα] in reference to συγκρύψαι and ἀφανῆ. Ps. Dem. 11. 14 has γίγνεται φανερὰ τὰ δυσχερῆ πάντα τοῖς ἅπασιν.

§ 22.] He now answers the objection that might be raised upon his own admission (§ 20, τὸ κατορθοῦν).

ὁρῶν] "because he sees."

ταύτῃ] "in this view," "in this respect." cf. 3. 2.

προσπολεμῆσαι] as συγκρύψαι § 20.

μέν] "uses the reasoning I admit of a prudent man."

τὸ ὅλον] Dind. and West. read, with all the MSS. except Υ, ὅλον, the former quoting Xen. *Hell.* 5. 2. 7, ὅλον ἁμάρτημα. Dem. 45. 29, ὄψεσθε ὅτι πλάσμα ὅλον ἐστὶν ἡ διαθήκη. 25. 32, ὅλον ἐστὶν ἀπόνοια ἡ τούτου πολιτεία,—passages not to the point, ὅλον being obviously in all "nothing but," "utter," "complete." Transl. "fortune *is* [γάρ] a great influence, or rather, is every thing throughout . .," a sentiment often expressed. Dem. 5. 11. Aesch. 2. 131, διὰ τὴν τύχην ἣ πάντων ἐστὶ κυρία. Pl. *Legg.* 4. 709 B.

οὐ μὴν ἀλλ᾽] after μέν. 1. 16.

ἂν ἑλοίμην . . ἤ] "would prefer the fortune of our city to his," "choose . . before his." Don. p. 392 ff. Madv. 93 *c.*

αὐτῶν] emphatic. "to do your duty *yourselves* even to a small extent;" so in the next section ἐκεῖνος αὐτός.

ἀφ. εἰς] 3. 33. "grounds for reckoning on," "claims to." What is meant is clear from Ps. Dem. 11. 16, τοσούτῳ πλείους ἀφορμὰς αὐτοῦ πρὸς τὴν τῶν θεῶν εὔνοιαν ἔχομεν, ὅσῳ διατελοῦμεν εὐσεβέστερα καὶ δικαιότερα πράττοντες. Comp. the language of the Melians in Thuc. 5. 104, πιστεύομεν τῇ μὲν τύχῃ ἐκ τοῦ θείου μηδὲν ἐλασσώσεσθαι ὅτι ὅσιοι πρὸς οὐ δικαίους ἱστάμεθα.

τὴν παρὰ τῶν θ.] cf. 1. 10.

οἶμαι, καθήμεθα οὐδὲν ποιοῦντες· οὐκ ἔνι δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μή τί γε δὴ τοῖς θεοῖς. οὐ δὴ θαυμαστόν ἐστιν εἰ στρατευόμενος καὶ πονῶν ἐκεῖνος αὐτὸς καὶ παρὼν ἐφ' ἅπασι καὶ μηδένα καιρὸν μηδ' ὥραν παραλείπων ἡμῶν μελλόντων καὶ ψηφιζομένων καὶ πυνθανομένων περιγίγνεται. οὐδὲ θαυμάζω τοῦτ' ἐγώ· τοὐναντίον γὰρ ἂν ἦν θαυμαστόν, εἰ μηδὲν ποιοῦντες ἡμεῖς ὧν τοῖς πολεμοῦσι προσήκει τοῦ πάντα ποιοῦντος περιῆμεν. 24. ἀλλ' ἐκεῖνο θαυμάζω, εἰ Λακεδαιμονίοις μέν ποτε, ὦ ἄνδρες Ἀθηναῖοι, ὑπὲρ τῶν Ἑλληνικῶν δικαίων ἀντήρατε, καὶ πολλὰ ἰδίᾳ πλεονεκτῆσαι πολλάκις ὑμῖν ἐξὸν οὐκ ἠθελήσατε, ἀλλ' ἵν' οἱ ἄλλοι τύχωσι τῶν δικαίων, τὰ ὑμέτερ' αὐτῶν ἀνηλίσκετε εἰσφέροντες καὶ προεκινδυνεύετε

§ 23. **καθήμεθα**] 4. 9. The bluntness of the statement is softened by *οἶμαι*, which belongs to the same category as *ἴσως* 1. 23.

μή τί γε] Don. p. 578; Madv. 212. "but when a man is himself (*αὐτόν*) idle he cannot require even his friends to do any thing for him, much less the gods;" for the reason assigned by Epicharmus ap. Xen. *Mem.* 2. 1. 20, *τῶν πόνων πωλοῦσι πάντα τἀγάθ' οἱ θεοί*. cf. Sall. *Catil.* c. 52, § 29.

παρὼν ἐφ. ἅ.] "present on all occasions," personally superintending every operation. 1. 4.

μηδ' ὥραν π.] This is explained by 4. 31; 3. 50.

ψηφιζομένων] compare what he says in 4. 20; also 3. 14; 4. 15. *ψήφισμα κενόν*. 15. 1. Here it is opposed to *πονῶν ἐκεῖνος αὐτός*, as *πυνθανομένων* to *παρὼν ἐφ' ἅ.* and *μελλόντων* to *στρατευόμενος*.

§ 24. **εἰ Λ. μὲν . . νυνὶ δ'**] The relation between the two clauses here would be more clearly expressed in English by making that introduced by *μέν* subordinate to the other. The Greeks with their greater fondness for rhetorical contrasts put the two as co-ordinate. Madv. 189. *Lat. Gr.* 458. Buttm. *Ind. Mid.* s. v. *μέν*. "but what I am surprised at is that you formerly withstood . . . and yet now . ."

τῶν Ἑ. δικαίων] "bellum Boeotium dicit Dem. A.C. 378 susceptum, ut Lacedaemonii servatâ pace Antalcideâ reliquos Graecos liberos suique juris esse (haec sunt *τὰ Ἑ. δίκαια* sive *τὰ κοινὰ δ. τῶν Ἑλλήνων*. 6. 10; 15. 29; Isocr. 8. 67) sinerent." Fr. These rights as defined by the peace were *τοὺς Ἕλληνας αὐτονόμους εἶναι καὶ τὰς φρουρὰς ἐκ τῶν ἀλλοτρίων ἐξιέναι καὶ τὰς αὐτῶν ἔχειν ἑκάστους*. Isocr. 8. 16. Grote, 10. 79 sq. cf. 4. 3, where Aesch. 2. 137 ought to have been quoted, *ὑμῖν . . ἔπεμψεν ἐπιστολὴν . . ἐξιέναι . . βοηθήσοντας τοῖς δικαίοις*.

ἀντήρατε] "you withstood." 6. 5. Don. p. 425.

πολλὰ . . πολλάκις] here separated in order to throw emphasis on each, as in 20. 166, *πολλὰ γὰρ ὑμεῖς . . πολλάκις οὐκ ἐδιδάχθητε*. Observe the conj. after the historical tense. Jelf, 806. 2.

ἰδίᾳ] "selfishly," "at the expense of others."

ἀνηλίσκετε] "you went on spending." 18. 66 and 100.

στρατευόμενοι, νυνὶ δ' ὀκνεῖτε ἐξιέναι καὶ μέλλετε εἰσφέρειν ὑπὲρ τῶν ὑμετέρων αὐτῶν κτημάτων, καὶ τοὺς μὲν ἄλλους σεσώκατε πολλάκις πάντας καὶ καθ' ἕνα αὐτῶν ἕκαστον ἐν μέρει, τὰ δ' ὑμέτερ' αὐτῶν ἀπολωλεκότες κάθησθε. 25. ταῦτα θαυμάζω, καὶ ἔτι πρὸς τούτοις εἰ μηδὲ εἷς ὑμῶν, ὦ ἄνδρες Ἀθηναῖοι, δύναται λογίσασθαι πόσον πολεμεῖτε χρόνον Φιλίππῳ, καὶ τί ποιούντων ὑμῶν ὁ χρόνος διελήλυθεν οὗτος. ἴστε γὰρ δήπου τοῦθ', ὅτι μελλόντων αὐτῶν, ἑτέρους τινὰς ἐλπιζόντων πράξειν, αἰτιωμένων ἀλλήλους, κρινόντων, πάλιν ἐλπιζόντων, σχεδὸν ταὐτὰ ἅπερ νυνὶ ποιούντων ἅπας ὁ χρόνος διελήλυθεν. 26. εἶθ' οὕτως ἀγνωμόνως ἔχετε, ὦ ἄνδρες Ἀθηναῖοι, ὥστε δι' ὧν ἐκ χρηστῶν φαῦλα τὰ πράγματα τῆς πόλεως γέγονε, διὰ τούτων ἐλπίζετε τῶν αὐτῶν πράξεων ἐκ φαύλων αὐτὰ χρηστὰ γενήσεσθαι; ἀλλ'

π. πάντας] Three times, according to Isocr. 5. 129, *τὴν πατρίδα τὴν αὑτοῦ* (my own) *τὴν τρὶς τοὺς Ἕ. ἐλευθερώσασαν, δὶς μὲν ἀπὸ τῶν βαρβάρων* (at Marathon and Salamis), *ἅπαξ δ' ἀπὸ τῆς Λακεδαιμονίων ἀρχῆς* (by the victory of Cnidus and her exertions in the Corinthian war, as it was called). He uses the same language as Dem. in *Ep.* 2. 19, *σύμπασαν τὴν Ἑλλάδα πολλάκις σέσωκεν.* It is in reference to such boastful assumptions that Theopompus (ap. Theon, *Rhet. Gr.* 2. 67, Speng.) said *καὶ ὅσα ἄλλα ἡ Ἀθηναίων πόλις ἀλαζονεύεται καὶ παρακρούεται τοὺς Ἕλληνας.*

καθ' ἕνα αὐτῶν ἕ.] as Euboea (18. 99; 1. 8); Thebes and Sparta (16. 14) 23. 191, *οὐδὲ γὰρ Λακεδαιμονίους ὅτ' ἐσῴζομεν . . οὐδὲ Θηβαίους οὐδὲ Εὐβοέας τὰ τελευταῖα νυνί.* The construction is *ἕκαστον αὐτῶν καθ' ἕνα.* 5. 25, *πρὸς ἑκάστους καθ' ἕνα.* 9. 35; 21. 142. cf. Buttm. *Ind. Mid.* *κατά* is of course used in a distributive sense. "and after often saving the rest all together and each singly in turn (collectively and singly), sit down quietly under the loss of . ."

§ 25. **ταῦτα θ.**] "this I say I wonder at . ."

πολεμεῖτε] Madv. 110 *a*, r. 1. If we assume the war to have commenced with the capture of Amphipolis B.C. 358, it was then in its tenth year.

τί ποιούντων ὑ.] "what you have been doing while . ." Madv. 176 *a*, coll. 181.

ἴστε γὰρ δήπου] a common expression in Dem. 5. 20; 20. 26, &c. "you must know that while . ." On the subject of this sentence cf. 4. 7; 14. 15, *ὅσα δὲ ἠβουλήθητε μέν, μετὰ ταῦτα δ' ἀπεβλέψατε πρὸς ἀλλήλους ὡς αὐτὸς μὲν ἕκαστος οὐ ποιήσων, τὸν δὲ πλησίον πράξοντα, οὐδὲν πώποθ' ὑμῖν ἐγένετο.* Dem. may have had Thuc. 1. 161 fin. before his mind.

κρινόντων] see note to 4. 47.

§ 26. **εἶθ'**] 1. 24. The meaning is, "then can you be so senseless as to expect that the affairs of the country can be brought from a bad state to a good by a continuance of the acts which have brought them to their present lamentable condition."

οὔτ' εὔλογον οὔτ' ἔχον ἐστὶ φύσιν τοῦτό γε· πολὺ γὰρ ῥᾷον ἔχοντας φυλάττειν ἢ κτήσασθαι πάντα πέφυκεν. νυνὶ δὲ ὅ τι μὲν φυλάξομεν, οὐδέν ἐστιν ὑπὸ τοῦ πολέμου λοιπὸν τῶν πρότερον, κτήσασθαι δὲ δεῖ. 27. αὐτῶν οὖν ἡμῶν ἔργον τοῦτ' ἤδη. φημὶ δὴ δεῖν εἰσφέρειν χρήματα, αὐτοὺς ἐξιέναι προθύμως, μηδέν' αἰτιᾶσθαι πρὶν ἂν τῶν πραγμάτων κρατήσητε, τηνικαῦτα δὲ ἀπ' αὐτῶν τῶν ἔργων κρίναντας τοὺς μὲν ἀξίους ἐπαίνου τιμᾶν τοὺς δ' ἀδικοῦντας κολάζειν, τὰς προφάσεις δ' ἀφελεῖν καὶ τὰ καθ' ὑμᾶς ἐλλείμματα· οὐ γὰρ ἔστι πικρῶς ἐξετάσαι τί πέπρακται τοῖς ἄλλοις, ἂν μὴ παρ' ὑμῶν αὐτῶν πρῶτον ὑπάρξῃ τὰ δέοντα. 28. τίνος γὰρ ἕνεκα, ὦ ἄνδρες Ἀθηναῖοι, νομίζετε τοῦτον μὲν φεύγειν τὸν πόλεμον πάντας ὅσους ἂν ἐκπέμψητε στρατηγούς, ἰδίους δ' εὑρίσκειν πολέμους, εἰ δεῖ τι τῶν ὄντων καὶ περὶ τῶν στρατηγῶν εἰπεῖν. ὅτι ἐνταῦθα μέν ἐστι τὰ ἆθλα, ὑπὲρ ὧν ἐστιν ὁ πόλεμος, ὑμέτερα· Ἀμφίπολις κἂν ληφθῇ, παραχρῆμα αὐτὴν ὑμεῖς κομιεῖσθε· οἱ δὲ κίνδυνοι τῶν ἐφεστηκότων ἴδιοι, μισθὸς δ' οὐκ ἔστιν· ἐκεῖ δὲ κίνδυνοι μὲν ἐλάττους, τὰ δὲ

τοῦτό γε] emphatic; "but surely *that* is neither reasonable nor natural." 10. 28, *ἔστι μὲν οὐκ ὀρθῶς ἔχον.* 18. 13; 20. 18 al. The construction of the next words is *πέφυκε πολὺ ῥ. ἔχοντας φ. πάντα ἢ κτ.* "for in the nature of things it is in all cases . ." 1. 23.

ὑπὸ . . λοιπόν] supr. § 9. "left us nothing to keep." (Madv. 115 *a*, r.) With the rhetorical turn *κτήσασθαι δὲ δεῖ* in place of "we have lost every thing," comp. 20. 115, *τότε μὲν γὰρ ἡ πόλις ἡμῶν καὶ γῆς εὐπόρει καὶ χρημάτων, νῦν δ' εὐπορήσει.*

§ 27.] For the emphatic position of *ἤδη* cf. 4. 8; 6. 33; 19. 19, 179 al.

τῶν πραγμάτων] "your objects," the deliverance of Olynthus.

ἀπ' αὐτῶν τῶν ἔργων] "judging solely from their acts," and not from reports or partial statements. Madv. 39. 2. Compare what is said in 4. 46, 47; also Thuc. 3. 38.

τὰς προφάσεις] "the excuses pleaded" by your generals; more fully dwelt on in 4. 25.

καθ' ὑμᾶς] "on your own part."

ὑπάρξῃ] in its constant sense of "being ready beforehand;" "unless you have first done your duty yourselves."

§ 28. **εὑρίσκειν**] here "to seek out;" "what do you suppose is the reason why all the generals you send out avoid *this* war, and seek out wars of their own?" *αἰνίττεται εἰς Χάρητα.* Schol. cf. 4. 24. Aesch. 2. 73. For the emphatic position of *Ἀμφίπολις* cf. 4. 29 and 43. Dind. in his last edition has introduced his conj. *Ἀμφίπολιν, κἂν λ.* into the text, omitting *αὐτήν* with S.

κομιεῖσθε] "will recover it."

ἐκεῖ] i. e. in the *ἴδιοι πόλεμοι.* cf. Ps. Dem. 13. 6.

τὰ . . λήμματα] "*ἆθλα* sunt proemia belli honesti, *λήμματα* quaestus

λήμματα τῶν ἐφεστηκότων καὶ τῶν στρατιωτῶν, Λάμψακος Σίγειον, τὰ πλοῖα ἃ συλῶσιν. ἐπ' οὖν τὸ λυσιτελοῦν αὐτοῖς ἕκαστοι χωροῦσιν. 29. ὑμεῖς δέ, ὅταν μὲν εἰς τὰ πράγματα ἀποβλέψητε φαύλως ἔχοντα, τοὺς ἐφεστηκότας κρίνετε, ὅταν δὲ δόντες λόγον τὰς ἀνάγκας ἀκούσητε ταύτας, ἀφίετε. περίεστι τοίνυν ὑμῖν ἀλλήλοις ἐρίζειν καὶ διεστάναι, τοῖς μὲν ταῦτα πεπεισμένοις τοῖς δὲ ταῦτα, τὰ κοινὰ δ' ἔχειν φαύλως. πρότερον μὲν γάρ, ὦ ἄνδρες Ἀθηναῖοι, εἰσεφέρετε κατὰ συμ-

belli inhonesti, *τῆς λῃστείας: λῆμμα* enim fere dicitur sensu deteriore." Schäf. cf. 5. 5; *λαμβάνειν* 7. 17; 8. 35 al. Lampsacus and Sigeum were taken by Chares and kept by him as his own. In 23. 139 it is represented as characteristic of all leaders of mercenaries that *πόλεις καταλαμβάνοντες Ἑλληνίδας ἄρχειν ζητοῦσιν*.

πλοῖα . . συλῶσιν] Grote, 11. 312. Dem. 8. 9, 24, 25; Aesch. 2. 72.

ἐπ' . . χωροῦσιν] "so they turn . ." Lys. 31. 6, *παρέντες τὸ τῆς πόλεως ἀγαθὸν ἐπὶ τὸ ἑαυτῶν ἴδιον κέρδος ἔλθοιεν*.

§ 29. **φ. ἔχοντα**] "at the wretched state of your affairs."

τὰς ἀνάγκας] "on your allowing them to speak for themselves you hear these necessities pleaded;" supr. 27. Grote, 11. 312.

τοίνυν] "so the result is that . . while (*δέ*) the public interests are going to ruin."

πρότερον μὲν γάρ, κ.τ.λ.] This passage, on which a great deal of learning and ingenuity has been wasted, has nothing to do w th the Symmories properly so called, but is merely, in explanation of what has preceded, a comparison between the organization of the two parties in the assembly (*τοῖς μὲν . . τοῖς δέ*,—hence *ἑκατέρων*), and that of the Symmories. At the head of each was an orator, under him a general whose acts he defended in the assembly, corresponding respectively to the *ἡγεμών* and *ἐπιμελητής* of a Symmory proper. Attached to each of these (Ps. Dem. 13. 20, *καὶ οἱ βοησόμενοι μεθ' ἑκατέρων τριακόσιοι*), and representing the 300 richest citizens (cf. *Gr. and Rom. Ant.* s. v. *εἰσφορά*), was a body of partisans who shouted and applauded the speeches of their orators. (There is some doubt as to the reading. Bekk. has *οἱ τριακόσιοι* with S, which MS. alone has the art. On each side there was a body of partisans who stood to it in the same position as the 300 to the Symmories, and by a common idiom are identified with them. Dind. reads *οἱ β. τριακόσιοι*; which is possibly right.) The rest of the citizens were attached to one or the other, like the ordinary members of the Symmories, without voice or influence in the direction of things. The real meaning of the passage therefore is substantially the same as in 3. 30 sq. cf. Ps. Dem. 13. 20. Aesch. (3. 7) alludes to these alliances between the orators and the generals: *μηδὲ τὰς τῶν στρατηγῶν συνηγορίας, οἳ πολὺν ἤδη χρόνον συνεργοῦντές τισι τῶν ῥητόρων λυμαίνονται τὴν πολιτείαν*. cf. Thirl. 5. 243. "formerly you had boards for the property-tax, but now you have boards for politics. An orator is at the head of either party, and a general under him, and the 300 to shout; while the rest of you are attached some to one party, some to the other."

μορίας, νυνὶ δὲ πολιτεύεσθε κατὰ συμμορίας. ῥήτωρ ἡγεμὼν ἑκατέρων, καὶ στρατηγὸς ὑπὸ τούτῳ, καὶ οἱ βοησόμενοι, οἱ τριακόσιοι· οἱ δ' ἄλλοι προσνενέμησθε οἱ μὲν ὡς τούτους οἱ δὲ ὡς ἐκείνους. 30. *δεῖ δὴ ταῦτα ἐπανέντας καὶ ὑμῶν αὐτῶν ἔτι καὶ νῦν γενομένους κοινὸν καὶ τὸ λέγειν καὶ τὸ βουλεύεσθαι καὶ τὸ πράττειν ποιῆσαι. εἰ δὲ τοῖς μὲν ὥσπερ ἐκ τυραννίδος ὑμῶν ἐπιτάττειν ἀποδώσετε, τοῖς δ' ἀναγκάζεσθαι τριηραρχεῖν εἰσφέρειν στρατεύεσθαι, τοῖς δὲ ψηφίζεσθαι κατὰ τούτων μόνον, ἄλλο δὲ μηδ' ὁτιοῦν συμπονεῖν, οὐχὶ γενήσεται τῶν δεόντων ὑμῖν οὐδὲν ἐν καιρῷ· τὸ γὰρ ἠδικημένον ἀεὶ μέρος ἐλλείψει, εἶθ' ὑμῖν τούτους κολάζειν ἀντὶ τῶν ἐχθρῶν περιέσται.* 31. *λέγω δὴ κεφάλαιον, πάντας εἰσφέρειν ἀφ' ὅσων ἕκαστος ἔχει, τὸ ἴσον πάντας ἐξιέναι κατὰ μέρος, ἕως ἂν ἅπαντες στρατεύσησθε· πᾶσι*

§ 30. **δεῖ δή**] "this then you must leave off, and becoming even now your own masters . ." cf. 4. 7.

κοινόν] "free to all." Pl. *Meno* 91 B, *ἀποφήναντας αὐτοὺς κοινοὺς τῶν Ἑλλήνων τῷ βουλομένῳ μανθάνειν*. Thuc. 2. 39.

τοῖς μέν] i. e. the orators and generals. In 3. 31 the general term *οἱ πολιτευόμενοι* is used.

ὑμῶν depends on *τυραννίδος*, as in 18. 66, *τυραννίδα τῶν Ἑλλήνων*, "as if they were your lords and masters," "as if in the exercise of lordship over you," so that *ἐν ὑπηρέτου καὶ προσθήκης μέρει γεγένησθε*. 3. 31.

τοῖς δ'] those referred to in *οἱ ἄλλοι* . .

ἀναγκάζεσθαι] As the Strategi held a judicial court to decide disputes about the trierarchy and rating to the property-tax (cf. Ps. Dem. 42), and had to make out the list of those liable to serve, they would be able in many ways to help their friends, and throw the duties they ought to have performed upon others. Allusions are not unfrequent to abuses of their power over the *κατάλογος*. cf. Arist. *Eq.* 1369; *Pax* 1179. The ninth speech of Lysias is on a case of this kind: cf. id. 25. 16.

τοῖς δὲ ψ.] i. e. the cliques who carried the votes to the assembly, and used their power to throw burdens as much as possible upon others.

τὸ . . μέρος] "the class aggrieved will constantly fail you,"—will not be able to perform the duties (*τριηραρχεῖν* &c.) unjustly thrown upon them. Compare what Dem. says in regard to the trierarchy before he introduced his law (B.C. 340). 18. 102 sq. 108, *τὸ δ' αἴτιον, ἐν τοῖς πένησιν ἡ τριηραρχία· πολλὰ δὴ τὰ ἀδύνατα συνέβαινεν*.

For **περιέσται**, "you will have to," Sauppe reads *ἔξεσται* with S.

§ 31. **κεφάλαιον**] "I recommend then in sum that all should . ." 18. 213, *τὸ δ' οὖν κεφάλαιον, ἠξίουν* . . 20. 78, *ἑνὶ δὲ κεφαλαίῳ· μόνος οὐκ ἀπώλεσεν*. Thuc. 6. 6.

τὸ ἴσον] "in equal proportion," to obviate the hardships mentioned in the last section: cp. 18. 104, *τὸ γιγνόμενον κατὰ τὴν οὐσίαν*. On the whole passage see Böckh, *Publ. Econ.* 4, c. 9 ad fin.

κατὰ μέρος] "in turn;" the *ἐκ διαδοχῆς* of 4. 21.

τοῖς παριοῦσι λόγον διδόναι, καὶ τὰ βέλτιστα ὧν ἂν ἀκούσητε αἱρεῖσθαι, μὴ ἃ ἂν ὁ δεῖνα ἢ ὁ δεῖνα εἴπῃ. κἂν ταῦτα ποιῆτε, οὐ τὸν εἰπόντα μόνον παραχρῆμα ἐπαινέσεσθε, ἀλλὰ καὶ ὑμᾶς αὐτοὺς ὕστερον, βέλτιον τῶν ὅλων πραγμάτων ὑμῖν ἐχόντων.

λ. διδόναι] "give a hearing." supr. 29.

ὁ δ. ἢ ὁ δεῖνα] "what this person or that." Don. 412, *b b*. No doubt Eubulus and his friends are meant.

ἐπαινέσεσθε] "alia [verba] sunt, quorum utraque forma usu trita est, veluti *ἐπαινέσω* et *ἐπαινέσομαι*, *ἐγκωμιάσω* et *ἐγκωμιάσομαι*, *ἀπολαύσω* et *ἀπολαύσομαι*, *διώξω* et *διώξομαι*." Cobet (*Hyp. Fun. Or.* p. 29). I quote this to point out that Cobet is wrong in regard to *ἀπολαύσω*, which in Dem. would be the 1st aor. subj., the only future known to him, Plato, &c. being *ἀπολαύσομαι*.

τῶν ὅ. πρ.] 1. 3.

ὑμῖν] "when you see."

ΟΛΥΝΘΙΑΚΟΣ Γ.

ΥΠΟΘΕΣΙΣ. Ἔπεμψαν βοήθειαν τοῖς Ὀλυνθίοις οἱ Ἀθηναῖοι, καί τι κατορθοῦν ἔδοξαν δι' αὐτῆς, καὶ ταῦτα αὐτοῖς ἀπηγγέλλετο. ὁ δὲ δῆμος περιχαρής, οἵ τε ῥήτορες παρακαλοῦσιν ἐπὶ τιμωρίαν Φιλίππου. δέδοικε τοίνυν ὁ Δημοσθένης μὴ θαρσήσαντες, ὡς τὰ πάντα νενικηκότες καὶ ἱκανὴν βοήθειαν πεποιημένοι τοῖς Ὀλυνθίοις, τῶν λοιπῶν ὀλιγωρήσωσι. διὰ τοῦτο παρελθὼν ἐπικόπτει τὴν ἀλαζονείαν αὐτῶν καὶ πρὸς εὐλάβειαν σώφρονα τὴν γνώμην μεθίστησι, λέγων οὐ περὶ τῆς Φιλίππου τιμωρίας νῦν αὐτοῖς εἶναι τὸν λόγον, ἀλλὰ περὶ τῆς τῶν συμμάχων σωτηρίας· οἶδε γὰρ ὅτι καὶ Ἀθηναῖοι καὶ ἄλλοι πού τινες τοῦ μὲν μὴ τὰ οἰκεῖα προέσθαι ποιοῦνται φροντίδα, περὶ δὲ τὸ τιμωρήσασθαι τοὺς ἐναντίους ἧττον σπουδάζουσιν. ἐν δὲ τούτῳ τῷ λόγῳ καὶ τῆς περὶ τῶν θεωρικῶν χρημάτων συμβουλῆς φανερώτερον ἅπτεται, καὶ ἀξιοῖ λυθῆναι τοὺς νόμους τοὺς ἐπιτιθέντας ζημίαν τοῖς γράψασιν αὐτὰ γενέσθαι στρατιωτικά, ἵν' ἀδεὲς ᾖ τὸ συμβουλεύειν τὰ βέλτιστα. παραινεῖ δὲ καὶ ὅλως πρὸς τὸν τῶν προγόνων ζῆλον ἀναστῆναι καὶ στρατεύεσθαι σώμασιν οἰκείοις, καὶ ἐπιτιμήσει πολλῇ κέχρηται κατὰ τοῦ δήμου τε ὡς ἐκλελυμένου καὶ τῶν δημαγωγῶν ὡς οὐκ ὀρθῶς προϊσταμένων τῆς πόλεως.

1. *Οὐχὶ ταὐτὰ παρίσταταί μοι γιγνώσκειν, ὦ ἄνδρες*

ARGUMENT.—**Ἔπεμψαν β.**] Notwithstanding the earnest exhortations to personal service addressed to them by Demosthenes, the Athenians could not be induced to take the field themselves, but some time after the second speech was delivered sent out a body of mercenaries, the outfit and transport of which was it seems defrayed by the voluntary contributions of the richer citizens (21. 161). It gained some success (§ 36), which reported at Athens gave rise to the talk about punishing Philip mentioned at the beginning of the speech. To correct this idea, and show them the real state of the case, Demosthenes came forward with the third Olynthiac.

ἐπικόπτει] cf. Grote, 11. 469.

φανερώτερον] i. e. than in 1. 19. cf. § 10 sq.

παραινεῖ] § 23 sq.

προγόνων] § 23 sq.

ἐπιτιμήσει] § 30 sq.

§ 1. **οὐχὶ ταὐτά**] "not the same" (but different; the negative being privative, so that the expression forms a kind of litotes suggesting the reverse of what is actually said.

Ἀθηναῖοι, ὅταν τε εἰς τὰ πράγματα ἀποβλέψω καὶ ὅταν πρὸς τοὺς λόγους οὓς ἀκούω· τοὺς μὲν γὰρ λόγους περὶ τοῦ τιμωρήσασθαι Φίλιππον ὁρῶ γιγνομένους, τὰ δὲ πράγματα εἰς τοῦτο προήκοντα ὥστε ὅπως μὴ πεισόμεθα αὐτοὶ πρότερον κακῶς σκέψασθαι δέον. οὐδὲν οὖν ἄλλο μοι δοκοῦσιν οἱ τὰ τοιαῦτα λέγοντες ἢ τὴν ὑπόθεσιν, περὶ ἧς βουλεύεσθε, οὐχὶ τὴν οὖσαν παριστάντες ὑμῖν ἁμαρτάνειν. 2. ἐγὼ δ' ὅτι μέν ποτ' ἐξῆν τῇ πόλει καὶ τὰ αὑτῆς ἔχειν ἀσφαλῶς καὶ Φίλιππον τιμωρήσασθαι, καὶ μάλα ἀκριβῶς οἶδα· ἐπ' ἐμοῦ γάρ, οὐχὶ πάλαι γέγονε ταῦτα ἀμφότερα· νῦν μέντοι πέπεισμαι τοῦθ' ἱκανὸν προλαβεῖν ἡμῖν εἶναι τὴν πρώτην,

So in this section *οὐχὶ τὴν οὖσαν*. 2. 3, *οὐχὶ καλῶς*. 4. 54, *οὐχ ὥσπερ*. Thuc. 6. 57, *οὐ ῥᾳδίως διετέθη*, Mitford's mistranslation of which is noticed by Thirl. 2. 69, note. cf. Jelf, 738. 2, obs. 1.) "thoughts suggest themselves when . ."

παρίσταται] "it occurs to me," generally with *δόξα* (*Oed. Tyr.* 911), or *τοῦτο* (*τόδε*) Dem. 4. 17; Thuc. 6. 68. But as here in Thuc. 4. 95 *παραστῇ δὲ μηδενὶ ὑμῶν ὡς* .. Pl. *Phaed.* p. 58 E. cf. Dem. 6. 6.

εἰς . . πρός] a rhetorical variation, as in 2. 1. Aesch. 3. 168, *ἐὰν μὲν . . πρὸς τὴν εὐφημίαν . . ἀποβλέπετε . . ἐὰν δ' εἰς τὴν φύσιν*. The passage is obviously imitated in Sall. *Cat.* c. 52.

γιγνομένους] This is the regular word with *λόγοι*. cf. 6. 1; 9. 3 al.

εἰς τοῦτο πρ.] "are come to this." 1. 8.

ὥστε . . . δέον] Sauppe, after Klotz, supposes *δέον* to depend on *ὁρῶ*, and to be used after the preceding participle *προήκοντα* by a kind of attraction, as in Ps. Dem. 10. 40, where see the note. This is also Madvig's view (266 *a*, r. note 1). Dind. less plausibly understands *εἶναι*, or *ἐστί*; though *δέον*, *προσῆκον*, &c., are often, it is true, used without the substantive verb. cf. Lys. 25. 7; Isae. 6. 50, *ἰδεῖν ἃ οὐκ ἐξὸν αὐτῇ*, "so that we must take care we do not first suffer damage ourselves."

πεισόμεθα] Bekk. from Υ Ω; cet. *πεισώμεθα*. cf. on 1. 2, *βοηθήσετε*.

οὐδὲν . . ἄλλο . . ἤ] Madv. 2. 15 *b*, r. 1; Buttm. *Ind. Mid.* s. v. *ἄλλος*. In 8. 10 and 27; 9. 2 we have the full expression *οὐδὲν ἄλλο ποιοῦσιν ἤ*, in which passages Cobet (*Nov. Lect.* p. 320) unnecessarily proposes to omit *ποιοῦσιν*. "those therefore who hold such language seem to me simply to commit the blunder of putting before you as the subject of your present deliberation what is not the real one"—"erat autem *ἡ οὖσα* ut Olynthii juvarentur." H. Wolf.

§ 2. **καὶ μάλα ἀ.**] "I know perfectly well." The *epitatic* use of *καί*, as in *καὶ πάνυ* 5. 15; *καὶ μάλ' ὀρθῶς δοκεῖ* 8. 48.

ἐπ' ἐμοῦ] "in my time," "within my memory." 2. 14; infr. 21.

τὴν πρώτην] "as the first step," "in the first instance." 4. 23. Compare for the gender *τὴν ἄλλως*, 3. 21; *τὴν ὀρθήν*, 8. 3; *ἀπὸ πρώτης*, Thuc. 1. 77; *ἀπὸ τῆς ἴσης*, id. 3. 40; *ἐξ ἐναντίας*, *Eth. Nic.* 8. 1. 6; *ἐκ ταχείας*, Soph. *Trach.* 395; *ἐξ ἑκουσίας*, ibid. 725, &c. Lobeck (*Paral. Gr.* p. 363), after pointing out that the feminine substantives generally supplied are in many cases not applicable, says very sensibly,

ὅπως τοὺς συμμάχους σώσομεν. ἐὰν γὰρ τοῦτο βεβαίως ὑπάρξῃ, τότε καὶ περὶ τοῦ τίνα τρόπον τιμωρήσεταί τις ἐκεῖνον ἐξέσται σκοπεῖν· πρὶν δὲ τὴν ἀρχὴν ὀρθῶς ὑποθέσθαι, μάταιον ἡγοῦμαι περὶ τῆς τελευτῆς ὁντινοῦν ποιεῖσθαι λόγον.

3. Ὁ μὲν οὖν παρὼν καιρός, ὦ ἄνδρες Ἀθηναῖοι, εἴπερ ποτέ, πολλῆς φροντίδος καὶ βουλῆς δεῖται· ἐγὼ δὲ οὐχ ὅ τι χρὴ περὶ τῶν παρόντων συμβουλεῦσαι χαλεπώτατον ἡγοῦμαι, ἀλλ' ἐκεῖν' ἀπορῶ, τίνα χρὴ τρόπον, ὦ ἄνδρες Ἀθηναῖοι, πρὸς ὑμᾶς περὶ αὐτῶν εἰπεῖν. πέπεισμαι γὰρ ἐξ ὧν παρὼν καὶ ἀκούων σύνοιδα, τὰ πλείω τῶν πραγμάτων ὑμᾶς ἐκπεφευγέναι τῷ μὴ βούλεσθαι τὰ δέοντα ποιεῖν ἢ τῷ μὴ συνι-

"quare sic potius existimandum videtur, Graecos a notionibus simplicibus progressos maximeque obviis, quae sunt situs, viae et directionis, hinc similitudinem traduxisse ad actionum humanarum directiones et modos."

ὅπως . . σώσομεν] "I mean how we are to save," explaining *τοῦτο*. *Anab.* 4. 6. 10, *τοῦτο παρασκευάσασθαι ὅπως ὡς ἄριστα μαχούμεθα*. Jelf, 657. 2 *b*. S has *σώσωμεν* here, as above *πεισώμεθα*.

ἐὰν γάρ] "when this has been effectively secured we (Jelf, 653) may then go on (*καί*) to consider the question how we are to punish him; but before we have laid the foundation rightly (2. 10, *τὰς ἀρχὰς καὶ τὰς ὑποθέσεις*), I consider it idle to say any thing whatever about the end,"—before we have saved Olynthus, it is idle and worse than idle to talk about punishing Philip.

§ 3. **οὖν**] as 1. 2. With *εἴπερ ποτέ*, if any thing is to be understood, we must supply *ἔδει*, "if ever crisis did." On the omission of *εἶναι* with *χαλεπώτατον* see note to 2. 1.

ἐκεῖν' ἀπορῶ] Madv. 27 *a*. "but what I am doubtful about is . ."—*ἐκεῖνο* referring to what follows, as in 2. 24 and *passim*.

ἐξ ὧν . . σύνοιδα] "I am convinced by what I have seen and heard." 4. 24, *οἶδ' ἀκούων*: ibid. § 3, and so perpetually in the orators in reference to facts of history, appeal being never made to books or the knowledge derived from them.—*σύνοιδα* is often used without a dat. in the sense of *personal knowledge or observation*, as opposed to *hearsay*. Thuc. 1. 73, *τὰ μὲν πάνυ παλαιὰ τί δεῖ λέγειν, ὧν ἀκοαὶ μᾶλλον λόγων μάρτυρες . . τὰ δὲ Μηδικὰ καὶ ὅσα αὐτοὶ ξύνιστε*. Dem. 20. 13, *οὐκ οἶδ'* (= *οἶδ' ἀκούων*, "have heard") *οὐδὲ λέγω φλαῦρον οὐδὲν οὐδὲ σύνοιδα*, where see F. A. Wolf. *Oed. Tyr.* 704. Buttm. *Ind. Mid.* s. v. Here therefore it belongs more strictly to *παρών*.

πραγμάτων] "your advantages," "your interests have escaped you." 5. 2; 18. 33; 19. 123.

βούλεσθαι] as infr. § 11; on the other hand *ἐθέλειν*, § 14; 9. 4, with the usual distinction between the words. He had already told them all this in 15. 1. cf. also 23. 145.

ἢ (so Bekk. st.; Dind. has *οὐ*) depending on the comparative *τὰ πλείω*. Soph. *Antig*. 313. "in more instances from a want of disposition to do your duty than from ignorance of it."

έναι. ἀξιῶ δὲ ὑμᾶς, ἂν μετὰ παρρησίας ποιῶμαι τοὺς λόγους, ὑπομένειν, τοῦτο θεωροῦντας εἰ τἀληθῆ λέγω, καὶ διὰ τοῦτο, ἵνα τὰ λοιπὰ βελτίω γένηται· ὁρᾶτε γὰρ ὡς ἐκ τοῦ πρὸς χάριν δημηγορεῖν ἐνίους εἰς πᾶν προελήλυθε μοχθηρίας τὰ παρόντα.

4. *Ἀναγκαῖον δὲ ὑπολαμβάνω μικρὰ τῶν γεγενημένων πρῶτον ὑμᾶς ὑπομνῆσαι. μέμνησθε, ὦ ἄνδρες Ἀθηναῖοι, ὅτ' ἀπηγγέλθη Φίλιππος ὑμῖν ἐν Θρᾴκῃ τρίτον ἢ τέταρτον ἔτος τουτὶ Ἡραῖον τεῖχος πολιορκῶν. τότε τοίνυν μὴν μὲν ἦν μαιμακτηριών, πολλῶν δὲ λόγων καὶ θορύβου γιγνομένου παρ' ὑμῖν ἐψηφίσασθε τετταράκοντα τριήρεις καθέλκειν καὶ τοὺς μέχρι πέντε καὶ τετταράκοντα ἐτῶν αὐτοὺς ἐμβαίνειν καὶ τάλαντα ἑξήκοντα εἰσφέρειν.* 5. *καὶ μετὰ ταῦτα διελθόντος τοῦ ἐνιαυτοῦ τούτου ἑκατομβαιὼν μεταγειτνιὼν βοηδρομιών· τούτου τοῦ μηνὸς μόγις μετὰ τὰ μυστήρια*

μετὰ π.] 2. 3.

ποιῶμαι τοὺς λ.] = λέγω. Cognate accusatives might similarly be substituted for most if not all Greek verbs. cf. Cobet, *Nov. Lect.* p. 259.

ὑπομένειν] "bear with me."

διὰ τοῦτο] "with a view to things being better for the future," "to future amendment." On this sense of *διά* cf. Mr. Shilleto's note *De F. Leg.* § 291.

πρὸς χ. δ.] see on § 22; 4. 38; Aesch. 3. 127, *τἀληθὲς ἐρῶ· τὸ γὰρ ἀεὶ πρὸς ἡδονὴν λεγόμενον οὑτωσὶ τὴν πόλιν διατέθεικεν.*

εἰς πᾶν . . μ.] *τὰ παρόντα* cannot strictly be said to have *προελήλυθε*. The meaning is "our affairs have gone on from bad to worse till now they are in an utterly wretched state." cf. 6. 2; 9. 2. Thuc. 7. 55, *ἐν παντὶ δὴ ἀθυμίας ἦσαν.* Dem. 22. 16, *εἰς τοῦτ' ἐληλύθει τοῦ νομίζειν.* Madv. 49 *b* and r. 1.

§ 4.] **μικρά** = *ὀλίγα*, as in § 14; 18. 270, &c. cf. Lyc. § 20 *βραχέα . . διαλεχθῆναι.* Both accusatives of course follow *ὑπομνῆσαι*, as in 18. 17 (where Bekk. now, wrongly I think, follows S in omitting *ὑμᾶς*), and 19. 25. West. needlessly takes *μικρά* in an adverbial sense.

μέμνησθε . . ὅτ'] "you remember when P. was reported to you . ." 14. 7; Thuc. 2. 21. Madv. 178 *a*, r. 5, note.

τρίτον . . ἔτος] "some three or four years ago." Madv. 30, r. See Thirl. 5. 301; Grote, 11. 428.

τοίνυν] "well, it was then . ."

παρ' ὑμῖν] "in a long and excited debate in the assembly." cf. Aesch. 2. 72. Observe the singular *γιγνομένου* without reference to *λόγων*, as in *Ranae* 24, *αὐτός, τὰ παιδί', ἡ γυνή, Κηφισοφῶν ἐμβὰς καθήσθω.* Dem. 19. 24; 21. 13, *λόγων καὶ λοιδορίας γιγνομένης.*

μέχρι] "up to," "under;" 4. 21, *ἐξ ἧς ἄν τινος ἡλικίας.* The urgency of the occasion was shown by their calling out all the citizens (*αὐτούς*) liable to foreign service.

§ 5. **ἑκατομβαιών, κ.τ.λ.**] "Hecatombaeon, M., B., came; . ." Compare the form of sentence in Aesch. 3. 62, *μετὰ ταῦτα ἐπῄει ὁ χρόνος· Θεμιστοκλῆς ἄρχων· ἐνταῦθ' . .*

τούτου τοῦ μηνός] "in the course of the last-named month you re-

δέκα ναῦς ἀπεστείλατε ἔχοντα κενὰς Χαρίδημον καὶ πέντε τάλαντα ἀργυρίου. ὡς γὰρ ἠγγέλθη Φίλιππος ἀσθενῶν ἢ τεθνεώς (ἦλθε γὰρ ἀμφότερα), οὐκέτι καιρὸν οὐδένα τοῦ βοηθεῖν νομίσαντες ἀφεῖτε, ὦ ἄνδρες Ἀθηναῖοι, τὸν ἀπόστολον. ἦν δ' οὗτος ὁ καιρὸς αὐτός· εἰ γὰρ τότε ἐκεῖσε ἐβοηθήσαμεν, ὥσπερ ἐψηφισάμεθα, προθύμως, οὐκ ἂν ἠνώχλει νῦν ἡμῖν ὁ Φίλιππος σωθείς.

6. Τὰ μὲν δὴ τότε πραχθέντα οὐκ ἂν ἄλλως ἔχοι· νῦν δ' ἑτέρου πολέμου καιρὸς ἥκει τις, δι' ὃν καὶ περὶ τούτων ἐμνήσθην, ἵνα μὴ ταὐτὰ πάθητε. τί δὴ χρησόμεθα, ὦ ἄνδρες Ἀθηναῖοι, τούτῳ; εἰ γὰρ μὴ βοηθήσετε παντὶ σθένει κατὰ τὸ δυνατόν, θεάσασθε ὃν τρόπον ὑμεῖς ἐστρατηγηκότες πάντα ἔσεσθε ὑπὲρ Φιλίππου. 7. ὑπῆρχον Ὀλύνθιοι δύναμίν τινα κεκτημένοι, καὶ διέκειθ' οὕτω τὰ πράγματα· οὔτε Φίλιππος ἐθάρρει τούτους οὔθ' οὗτοι Φίλιππον. ἐπράξαμεν

luctantly after the mysteries celebrated during nine days, from 15th to the 23rd of Boëdromion, which answered to the latter half of September and former half of October.

κενάς] i. e. πολιτικῆς βοηθείας, Schol. ὅ ἐστι ξένους ἀντὶ Ἀθηναίων ἐχούσας, as another Schol. says. They were handed over to Charidemus to be manned by his mercenaries. The resolution αὐτοὺς ἐμβαίνειν had therefore fallen to the ground; a proof of what he said in § 3; cf. 4. 43. Grote, 11. 429.

ἦλθε] "for both reports came." Sauppe says "raro de nuntiis allatis." cf. Thuc. 1. 61; 3. 33; 8. 96; also Thuc. 6. 104, ἀγγελίαι ἐφοίτων.

καιρὸν . . τοῦ β.] "occasion for succours." Thuc. 5. 13, νομίσαντες οὐδένα καιρόν (sc. τοῦ ἄγειν τὴν στρατιάν) εἶναι ἔτι.

ἀφεῖτε] Bekk. with Υ; ἀφίετε F S, Sauppe; cet. ἀφήκατε. Dind. ἠφίετε. cf. Cobet, *Nov. Lect.* p. 378.

ὁ κ. αὐτός] "*the* opportunity itself," "the very opportunity."

οὐκ ἂν ἠνώχλει] "Philip would not have escaped to trouble us now," "to trouble us as he is doing." 1. 9, ἂν ἐχρώμεθα.

§ 6. **οὐκ . . . ἔχοι**] "cannot be altered." cf. 18. 192.

καιρὸς . . τις] if not such a golden opportunity as the one we neglected, yet one of considerable value and importance.

δι' ὅν] "the reason why."

τί . . χρησόμεθα] Madv. 21, r. 1.

εἰ γάρ] "because if . ." With the fulness of expression in **παντὶ σθ. κατὰ τὸ δ.** comp. Thuc. 5. 23. Pl. *Rep.* 458 E, εἰς δύναμιν ὅ τι μάλιστα. West. quotes from an inscription βοηθεῖν καὶ κατὰ γῆν καὶ κατὰ θάλατταν παντὶ σθένει κατὰ τὸ δυνατόν.

ἐστρ. . . . ἔσεσθε] a fut. exact; "observe how you will have conducted the whole war for the benefit of Philip."

§ 7. **ὑπῆρχον**] "there were the O. possessed of some (2. 1) power."

ἐθάρρει] "was without fear of," "trusted." Pl. *Phaedr.* 239 B, τὸ γὰρ τοιοῦτον σῶμα . . οἱ ἐχθροὶ θαρροῦσιν. Madv. 22 *b*.

ἐπράξαμεν] "we effected," "con-

ἡμεῖς κἀκεῖνοι πρὸς ἡμᾶς εἰρήνην· ἣν τοῦτο ὥσπερ ἐμπόδισμά τι τῷ Φιλίππῳ καὶ δυσχερές, πόλιν μεγάλην ἐφορμεῖν τοῖς ἑαυτοῦ καιροῖς διηλλαγμένην πρὸς ἡμᾶς. ἐκπολεμῶσαι δεῖν ᾠόμεθα τοὺς ἀνθρώπους ἐκ παντὸς τρόπου· καὶ ὃ πάντες ἐθρύλουν, τοῦτο πέπρακται νυνὶ ὁπωσδήποτε. 8. τί οὖν ὑπόλοιπον, ὦ ἄνδρες Ἀθηναῖοι, πλὴν βοηθεῖν ἐρρωμένως καὶ προθύμως; ἐγὼ μὲν οὐχ ὁρῶ· χωρὶς γὰρ τῆς περιστάσης ἂν ἡμᾶς αἰσχύνης εἰ καθυφείμεθά τι τῶν πραγμάτων, οὐδὲ τὸν φόβον, ὦ ἄνδρες Ἀθηναῖοι, μικρὸν ὁρῶ τὸν τῶν μετὰ ταῦτα, ἐχόντων μὲν ὡς ἔχουσι Θηβαίων ἡμῖν, ἀπειρηκότων δὲ

cluded," an effective aorist expressing the conclusion of the *πράττειν*. So *δοῦναι, κτήσασθαι, θανεῖν*, &c. are effective aorists to *διδόναι, κτᾶσθαι, θνήσκειν*, &c. This is thereverse of that use of the tense noticed on 2. 9—18. 162, *πρᾶξαι ταύτην τὴν φιλίαν*. ibid. 310.

ἡμεῖς] sc. *πρὸς ἐκείνους*. Lys. 24. 14 (Cobet) *οὐθ' ὑμεῖς τούτῳ τὴν αὐτὴν ἕξετε γνώμην, οὐθ' οὗτος* (sc. *ὑμῖν*) *εὖ ποιῶν*. cf. the fuller expressions in 4. 24; 9. 9. Schäfer cannot be right in taking *πρὸς ἡμᾶς* as = *πρὸς ἀλλήλους*, "unter uns;" in this case *αὐτούς* could not be dispensed with. cf. Grote, 11. 496; Dem. 23. 109.

ἐφορμεῖν] explaining *τοῦτο*. "for this was an obstacle, as it were, and annoyance to P. that a great city reconciled to us should be on the watch for the opportunities he offered," "opportunities against him," like a hostile fleet (Thuc. 2. 89). 23. 173, *καιροφυλακεῖ τὴν πόλιν*. 8. 42, *τοῖς δ' ἑαυτοῦ καιροῖς . . ἐφεδρεύειν*. Thuc. 6. 86, *ὅτ' ἂν καιρὸν ἑκάστου λάβωσιν*.

For **ἐκπολεμῶσαι** Dind. has *ἐκπολεμῆσαι* from S, as in 1. 7.

ἐθρύλουν] 1. 7. "*νυνὶ τοῦτο* S in F post *νυνί* erasum quippiam." Bekk. The demonstrative would then be out of its natural place at the head of the sentence, which can only take place when some other word requires special emphasis, which is not the case here.

ὁπωσδήποτε] "hoc nunc factum est ratione quam commemorare nihil attinet." Schäf. "somehow or other," i. e. *γέγονεν αὐτόματον*, as he says in 1. 7.

§ 8. **ἐγὼ μέν**] This is one of the cases in which the second proposition which ought to answer to *μέν* "must be considered as having completely vanished, [so that] *μέν* is used alone (like the Lat. *quidem*) to isolate a person or thing, and remove any thing which might else be expected." Buttm. *Gr. Gr.* p. 426.

περιστάσης ἄν = *ἣ περιέστη ἄν*. Madv. 184 *a*. Bekk. st. now follows F Y in omitting *τῶν*, which he had in brackets; *φόβος* in that case will be the "object of fear," "danger." I follow Dind. in retaining *τῶν*. "for independently of the disgrace that would cover us if we compromised (through indolence or other unworthy motive) any of our interests, I see that the consequences also are not a little to be feared." *ὁ φ. ὁ τῶν μετὰ ταῦτα*, "causa timendi quae inest in iis quae futura sunt."

μικρόν] without *ὄντα*. cf. 4. 18.

ἐχόντων . . ὡς ἔχουσι] an euphemistic mode of expression, especially common in the tragic writers. Aesch. *Agam.* 66; *Oed. Col.* 326, &c. cf. Herm. *Vig.* p. 703. "seeing the T. stand affected to us in the way you know." 5. 15, *Θηβαίους, οὐχ ὡς ἥδιστα ἔχουσι πρὸς ἡμᾶς*: ib.

χρήμασι Φωκέων, μηδενὸς δ' ἐμποδὼν ὄντος Φιλίππῳ τὰ παρόντα καταστρεψαμένῳ πρὸς ταῦτα ἐπικλῖναι τὰ πράγματα. 9. ἀλλὰ μὴν εἴ τις ὑμῶν εἰς τοῦτο ἀναβάλλεται ποιήσειν τὰ δέοντα, ἰδεῖν ἐγγύθεν βούλεται τὰ δεινά, ἐξὸν ἀκούειν ἄλλοθι γιγνόμενα, καὶ βοηθοὺς ἑαυτῷ ζητεῖν, ἐξὸν νῦν ἑτέροις αὐτὸν βοηθεῖν· ὅτι γὰρ εἰς τοῦτο περιστήσεται τὰ πράγματα ἐὰν τὰ παρόντα προώμεθα, σχεδὸν ἴσμεν ἅπαντες δήπου.

10. Ἀλλ' ὅτι μὲν δὴ δεῖ βοηθεῖν, εἴποι τις ἄν, πάντες ἐγνώκαμεν, καὶ βοηθήσομεν· τὸ δὲ ὅπως, τοῦτο λέγε. μὴ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, θαυμάσητε ἂν παράδοξον εἴπω τι τοῖς πολλοῖς. νομοθέτας καθίσατε. ἐν δὲ τούτοις τοῖς

§ 18. The feeling was fully reciprocated 14. 33, *διὰ τὸ μισεῖν αὐτούς*: ib. § 34; 18. 18, *Θηβαίοις δ' ὁτιοῦν ἂν ἐφησθῆναι παθοῦσιν.*

ἀπειρ. χρήμασι] "the resources of the P. (gained by the appropriation of the treasures of Delphi, Grote, 11. 415) are exhausted." He alludes to their weakness also in 1. 26. Aesch. 2. 131, *κατέστησαν μέν* (the Phocian *τύραννοι*) *εἰς τὴν ἀρχὴν τολμήσαντες τῶν ἱερῶν χρημάτων ἅψασθαι . . . κατελύθησαν δ' ἀπορίᾳ χρημάτων, ἐπειδὴ κατεμισθοφόρησαν τὰ ὑπάρχοντα.* With the dat. *χρήμασι* expressing the thing in which the exhaustion was felt comp. Isocr. 4, 92, *καὶ ταῖς ψυχαῖς νικῶντες τοῖς σώμασιν ἀπεῖπον.* Eur. *Bacch.* 683, *ηὗδον δὲ πᾶσαι σώμασιν παρειμέναι. Oed. Tyr.* 25.

τὰ παρόντα] "what he is engaged with," "what is before him (Olynthus) from turning to matters here,"—from marching against us. He had used the same argument in 1. 12 and 25.

ἐπικλῖναι intransitive, as *ἀπέκλινεν* in 1. 13.

§ 9. **εἰς τοῦτο**] emphatic by position. 1. 1, *ὅτε τοίνυν τοῦθ' οὕτως ἔχει.* 4. 29; 9. 2, *εἰς τοῦτο.*

ποιήσειν] Madv. 171. 2. 3. Don. p. 408, "is putting off doing his duty till *then*."

ἐγγύθεν] as Soph. *Phil.* 656, *ἆρ' ἔστιν ὥστε κἀγγύθεν θέαν λαβεῖν.*

περιστήσεται] "for that *this* is what matters will come to if we throw away the present chance we are all pretty well aware of course." *δήπου* stands at the end of the sentence also in § 17.

§ 10. **τὸ δὲ ὅπως**] "we are all resolved, and will do so, only tell us *how*." 37. 34, *τὸ δ' ὅπως ὑμεῖς σκοπεῖτε.*

παράδοξον] an example of *προδιόρθωσις.* cf. 9. 5; 14. 24. It often appears in the form of a request that his hearers will not be offended at what the speaker is about to say. 5. 15; 18. 199; 19. 227; 23. 144.

καθίσατε] libri *καθίστατε*, and so Franke. But *καθίζω* is the technical word in this case; 24. 25, *σκέψασθε καθ' ὅ τι τοὺς νομοθέτας καθιεῖτε.* ib. 26 and 27, *τοὺς πρυτάνεις . . . καθίσαι νομοθέτας αὔριον.* On the nomothetae see *Gr. and Rom. Ant.* s. v.

ἐν] "in consessu s. concilio N." Schäf.; it being the rule that *τῶν νόμων τῶν κειμένων μὴ ἐξεῖναι λῦσαι μηδένα, ἐὰν μὴ ἐν νομοθέταις*, 24. 33—a passage which also illustrates the use of *ἐν* here. cf. Aesch. 3. 39: "appoint law-makers, and at their session do not enact . ." The middle *θῆσθε* is used because the L.

νομοθέταις μὴ θῆσθε νόμον μηδένα (εἰσὶ γὰρ ἱκανοὶ ὑμῖν), ἀλλὰ τοὺς εἰς τὸ παρὸν βλάπτοντας ὑμᾶς λύσατε. λέγω δὲ τοὺς περὶ τῶν θεωρικῶν, 11. *σαφῶς οὑτωσί, καὶ τοὺς περὶ τῶν στρατευομένων ἐνίους, ὧν οἱ μὲν τὰ στρατιωτικὰ τοῖς οἴκοι μένουσι διανέμουσι θεωρικά, οἱ δὲ τοὺς ἀτακτοῦντας ἀθῴους καθιστᾶσιν, εἶτα καὶ τοὺς τὰ δέοντα ποιεῖν βουλομένους ἀθυμοτέρους ποιοῦσιν. ἐπειδὰν δὲ ταῦτα λύσητε καὶ τὴν τοῦ τὰ βέλτιστα λέγειν ὁδὸν παράσχητε ἀσφαλῆ, τηνικαῦτα τὸν γράψοντα ἃ πάντες ἴστε ὅτι συμφέρει ζητεῖτε.* 12. *πρὶν δὲ ταῦτα πρᾶξαι, μὴ σκοπεῖτε τίς εἰπὼν τὰ βέλτιστα ὑπὲρ ὑμῶν ὑφ' ὑμῶν ἀπολέσθαι βουλήσεται· οὐ*

were representatives of the people who through them passed laws for themselves.

λέγω δέ] Sauppe omits *δέ* with S pr. m. On the subject of the Theoric Fund see Thirl. 5. 300; Grote, 11. 491.

§ 11. **σ. οὑτωσί**] "sic ut nunc aperte, claris verbis dico h. e. sine ullâ conditione et exceptione." Schäf. "just plainly." This use of *οὑτωσί* is very common in Dem. 18. 11, *ἀνέβην οὑτωσί*: ib. 136, *φανερῶς οὑτωσί*: 19. 36; 21. 99, *ἁπλῶς οὑτωσί*: ib. 119; also, though less frequently, *οὑτωσί* precedes the adverb; 35. 25 and 27. Buttm. *Ind. Mid.* s. v.

ἐνίους] a corrective apposition, as 18. 12, *περὶ ὧν ἐνίων*. Xen. *Rep. Ath.* 1. 11, *ἐῶσι τοὺς δούλους τρυφᾶν αὐτόθι . . ἐνίους*. Thuc. 1. 6, *ἐν τοῖς βαρβάροις ἔστιν οἷς*.

οἱ μέν] i. e. *οἱ περὶ τῶν θ.*

θεωρικά] "as show-money," "theatre-money." Υ has here *ὡς θ.*, an interpretative addition by the copyist.

τοὺς ἀ.] not "the disorderly," but those who did not *παρέσχον μετὰ τῶν ἄλλων ἑαυτοὺς τάξαι* (Lys. 14. 7); "shield from punishment those who shirk service." The orator cannot here, I think, refer, as Sauppe supposes, to the laws which exempted certain classes of persons (e. g. the farmers of the tolls, choreutae, &c. 21. 15) from service. This would still leave *ἀτακτοῦντας* very imperfectly explained. We must therefore suppose that certain laws had been passed since the citizens had become disinclined to serve, under which on one plea or another evasion had become easy and common.

εἶτα] "and thus." 1. 12.

ἀθυμοτέρους] Υ and some other MSS. have *ῥᾳθυμοτέρους*, which Schäfer prefers. But the received reading seems to suit *τοὺς βουλομένους* better, and is put beyond dispute by Dem. 23. 194, *ὡς ὡρμηκότα νῦν τὸν ἄνθρωπον φίλον εἶναι καὶ βουλόμενόν τι ποιεῖν ἀγαθὸν τὴν πόλιν εἰς ἀθυμίαν τρέψομεν*. Thuc. 1. 71. 4.

ταῦτα] referring to *νόμους*. 2. 15. Madv. 99 *a*; "these enactments."

τηνικαῦτα] emphatic; "then," and not till then. supr. § 2, *τότε*.

ἅ] What these propositions were he states more distinctly in § 34.

§ 12. **ὑφ' . . ἀπολέσθαι**] cf. 2. 26; Lys. 13. 73, *ὑπ' Ἀγοράτου ἀπέθανεν*. With *ὑπὲρ ὑ. ὑφ' ὑ.* compare 4. 50. "but before doing this do not look to see who will be ready to propose the best measures *for* you, and be

γὰρ εὑρήσετε, ἄλλως τε καὶ τούτου μόνου περιγίγνεσθαι μέλλοντος, παθεῖν ἀδίκως τι κακὸν τὸν ταῦτ' εἰπόντα καὶ γράψαντα, μηδὲν δὲ ὠφελῆσαι τὰ πράγματα, ἀλλὰ καὶ εἰς τὸ λοιπὸν μᾶλλον ἔτι ἢ νῦν τὸ τὰ βέλτιστα λέγειν φοβερώτερον ποιῆσαι. καὶ λύειν γε, ὦ ἄνδρες Ἀθηναῖοι, τοὺς νόμους δεῖ τούτους τοὺς αὐτοὺς ἀξιοῦν οἵπερ καὶ τεθείκασιν· 13. οὐ γάρ ἐστι δίκαιον τὴν μὲν χάριν, ἣ πᾶσαν ἔβλαψε τὴν πόλιν, τοῖς τότε θεῖσιν ὑπάρχειν, τὴν δ' ἀπέχθειαν, δι' ἧς ἂν ἅπαντες ἄμεινον πράξαιμεν, τῷ νῦν τὰ βέλτιστα εἰπόντι ζημίαν γενέσθαι. πρὶν δὲ ταῦτα εὐτρεπίσαι, μηδαμῶς, ὦ ἄνδρες Ἀθηναῖοι, μηδένα ἀξιοῦτε τηλικοῦτον εἶναι παρ' ὑμῖν ὥστε τοὺς νόμους τούτους παραβάντα μὴ δοῦναι δίκην, μηδ' οὕτως ἀνόητον ὥστε εἰς προὖπτον κακὸν αὑτὸν ἐμβαλεῖν.

14. Οὐ μὴν οὐδ' ἐκεῖνό γ' ὑμᾶς ἀγνοεῖν δεῖ, ὦ ἄνδρες Ἀθηναῖοι, ὅτι ψήφισμα οὐδενὸς ἄξιόν ἐστιν, ἂν μὴ προσγένηται τὸ ποιεῖν ἐθέλειν τά γε δόξαντα προθύμως ὑμᾶς. εἰ γὰρ αὐτάρκη τὰ ψηφίσματα ἦν ἢ ὑμᾶς ἀναγκάζειν ἃ προσήκει πράττειν ἢ περὶ ὧν ἂν γραφῇ διαπράξασθαι, οὔτ'

destroyed *by* you for so doing (for his pains); especially as the only result would be for the person who advised and proposed these measures to suffer . . ." Observe the absence of the article with the infinitive after a demonstrative in the genitive. cf. 6. 3; Madv. 157.

μᾶλλον . . . φ.] "more dangerous still than it is." Madv. 93 *c*. Don. p. 392.

καὶ . . γε] 6. 29. "and you ought too . .," "aye, and you ought to require . ."

οἵπερ] as distinguished from *οἵτινες* refers to distinct persons (here Eubulus and his friends), and serves to identify them. The young student should notice the *καί* after *οἵπερ*, which is even found when a negative precedes. Thuc. 2. 13. 1; 5. 13; 6. 68, *οὐκ ἀπολέκτους ὥσπερ καὶ ἡμεῖς*.

§ 13. **τὴν . . χάριν**] "should continue to enjoy the popularity . ."

ἀπέχθειαν] "the displeasure," which would be incurred (6. 3) by proposing measures which would lead to the advantage of all.

εὐτρεπίσαι] "set this right." 1. 13.

δοῦναι δίκην] as in the case of Apollodorus. Grote, 11. 485.

§ 14. **τὸ . . ἐθέλειν**] "unless there be added a willingness on *your part* to execute heartily at least what you determine." With the rhetorical position of *ὑμᾶς* comp. 18. 299, *οὐ λίθοις ἐτείχισα τὴν πόλιν οὐδὲ πλίνθοις ἐγώ*, and infr. § 17; 19. 19, *ἤδη*, &c.

ἂν γραφῇ] Bekk. from Υ and "corr. S." *γραφει* (with *αν* and *η* written above) F; cet. *γράφει*: Sauppe from conj. *ἐγράφη*: Dind. and West. *γραφείη*. Schäfer proposed *γράφει* as referring to

ἂν ὑμεῖς πολλὰ ψηφιζόμενοι μικρά, μᾶλλον δ' οὐδὲν ἐπράττετε τούτων, οὔτε Φίλιππος τοσοῦτον ὑβρικει χρονον· πάλαι γὰρ ἂν ἕνεκά γε ψηφισμάτων ἐδεδώκει δικην. 15. ἀλλ' οὐχ οὕτω ταῦτ' ἔχει· τὸ γὰρ πράττειν τοῦ λέγειν καὶ χειροτονεῖν ὕστερον ὂν τῇ τάξει, πρότερον τῇ δυνάμει καὶ κρεῖττον ἐστίν. τοῦτ' οὖν δεῖ προσεῖναι, τὰ δ' ἄλλα ὑπάρχει· καὶ γὰρ εἰπεῖν τὰ δέοντα παρ' ὑμῖν εἰσίν, ὦ ἄνδρες Ἀθηναῖοι, δυνάμενοι, καὶ γνῶναι πάντων ὑμεῖς ὀξύτατοι τὰ ῥηθέντα, καὶ πρᾶξαι δὲ δυνήσεσθε νῦν, ἐὰν ὀρθῶς ποιῆτε. 16. τίνα γὰρ χρόνον ἢ τίνα καιρὸν, ὦ ἄνδρες Ἀθηναῖοι, τοῦ παρόντος βελτίω ζητεῖτε; ἢ πότε ἃ δεῖ πράξετε, εἰ μὴ νῦν; οὐχ ἅπαντα μὲν ἡμῶν προείληφε τὰ χωρία ἄνθρωπος, εἰ δὲ καὶ ταύτης κύριος τῆς χώρας γενήσεται, πάντων αἴσχιστα πεισόμεθα; οὐχ οὕς, εἰ πολεμήσαιεν, ἑτοίμως σώσειν ὑπισχνούμεθα, οὗτοι νῦν

"certa quaedam ψηφίσματα, i. e. τὰ ἐψηφισμένα contra Macedonem," comparing the expressions ὁ νόμος κελεύει, λέγει, &c., which are obviously very different and inapplicable to the present case. To the hearers of Dem. τὸ ψ. γράφει could only mean "he proposes the decree." Translate "to compel you either to perform your duty, or execute the objects about which they may have been proposed."

μικρά] supr. § 4.

ἕνεκά γε ψ.] Don. p. 527.

§ 15. **οὕτω**] emphatic, as in 20. 113, ἔστι δ' οὐχ οὕτω ταῦτ' ἔχοντα— "for action though subsequent to speaking and voting in order of time, is prior and superior to them in efficacy." Madv. 40. This passage seems to be imitated in Sall. *Jug.* 85, "homines praeposteri; nam gerere quam fieri tempore posterius, re atque usu prius est."

γνῶναι . . . ὀξύτατοι] cf. Thuc. 3. 38, "for there both are persons among you able to advise what is needful, and you are quickest of all men at understanding what is said, aye, and you will be able to carry it into effect too if you act rightly" (see note to 4. 5).

καὶ . . δέ] "and . . also," "and what is more." Examples of this collocation of the particles are pretty numerous in Dem. 9. 70; 18. 215, &c. It is not unknown to the tragic writers, though Porson (on *Orest.* 614) denies that it is found in them. *Prom.* 975; *Pers.* 149. 538; *Eum.* 65, &c.

§ 16. **τὰ χωρία**] 1. 9 and 12: "our fortified posts," "our strongholds."

ταύτης] i. e. which is the subject of debate. 1. 12; infr. 24, ταύτην τὴν χώραν.

πάντων] masculine, as in 23. 220, εὖ ἴστε ὅτι πάντων παρανομώτατα εἴρηκεν. 27. 18, ἀναισχυντότατ' ἀνθρώπων. "incur the deepest disgrace."

πολεμήσαιεν] Some inferior MSS. have πολεμήσειεν ἐκεῖνος. It is strange that Schäfer should have adopted this reading, as it certainly weakens the force of the passage. What Dem. says is, "are not they whom you wished to see at war with Philip (1. 7; supr. 7), and whom you promised not merely to help but promptly protect, assailed with war? You promised them protection if they went

πολεμοῦνται; οὐκ ἐχθρός; οὐκ ἔχων τὰ ἡμέτερα; οὐ βάρβαρος; 17. οὐχ ὅ τι ἂν εἴποι τις; ἀλλὰ πρὸς θεῶν πάντα ἐάσαντες καὶ μόνον οὐχὶ συγκατασκευάσαντες αὐτῷ τότε τοὺς αἰτίους, οἵτινές εἰσι, τούτων ζητήσομεν; οὐ γὰρ αὐτοί γ' αἴτιοι φήσομεν εἶναι, σαφῶς οἶδα τοῦτ' ἐγώ. οὐδὲ γὰρ ἐν τοῖς τοῦ πολέμου κινδύνοις τῶν φυγόντων οὐδεὶς ἑαυτοῦ κατηγορεῖ, ἀλλὰ τοῦ στρατηγοῦ καὶ τῶν πλησίον καὶ πάντων μᾶλλον, ἥττηνται δ' ὅμως διὰ πάντας τοὺς φυγόντας δήπου· μένειν γὰρ ἐξῆν τῷ κατηγοροῦντι τῶν ἄλλων, εἰ δὲ τοῦτ' ἐποίει ἕκαστος, ἐνίκων ἄν. 18. καὶ νῦν οὐ λέγει τις

to war, are you not bound in honour to assist them now they are in serious danger?" This form of the 1st aor. opt. is common enough in Dem. 9. 36, *φήσαιεν*: 14. 25, *εἰσενέγκαιεν* . . *δόξαιεν* . . *ὁμολογήσαιεν*.

On **πολεμοῦνται** see Madv. 36 *a*, r. 4. West. and Sauppe read *πολεμοῦσιν* from S pr. m. according to Sauppe. But Dindorf's note is "*πολεμοῦσιν* pro *πολεμοῦνται* S ab recentiore correctore habet."

ἔχων] cf. infr. § 25.

βάρβαρος] The same thing is said or implied in § 20; 9. 25 and 31; 19. 305. See the just remarks of Thirlwall on this point 5. 522. The Hellenic origin of the royal family of Macedon was admitted on all hands: Herod. 8. 137; 9. 45, Thuc. 2. 99; 5. 80. Isocr. 5. 32 says to Philip *Ἄργος μὲν γάρ ἐστί σοι πατρίς, Θηβαῖοι δὲ τὸν ἀρχηγὸν* (Hercules) *τοῦ γένους ὑμῶν τιμῶσιν*.

§ 17. **οὐχ ὅ τι ἂν εἴποι**] "is he not any thing one could say of him?" "is he not any thing you like to call him?" Sauppe needlessly reads from conj. *ὅ τι ἂν εἴπῃ τις*, "quidcunque quis dixerit." He might have quoted 19. 73, *ὅσα γὰρ νῦν ἐρεῖ περὶ τῶν Φωκέων . . . ὡς ἀσεβεῖς εἰσιν, ὡς ὅ τι ἂν δή ποτ' αὐτῶν κατηγορῇ*. With the sentence comp. Ps. Dem. 25. 63, *οὐκ ἀσεβής; οὐκ ὠμός; οὐκ ἀκάθαρτος; οὐ συκοφάντης;*

τότε] emphatic, as *τηνικαῦτα* § 11. Madv. 175 *a*; "but in heaven's name after letting all (that Philip has taken from us) go and all but helping him to gain them (§ 6), shall we *then* inquire who are the parties to blame for all this?"

τοὺς αἰτ., οἵτινές εἰσι] Madv. 191.

οὐ γάρ, κ.τ.λ.] "for of course we will not admit that we are ourselves to blame, of that I am quite sure." On the position of *ἐγώ* supr. § 14.

τῶν φυγόντων] Bekk. from S and infr. *φυγόντας* from all his MSS. Schäfer prefers *φευγόντων* and *φεύγοντας*. The present participle would only be appropriate if the fugitives urged their plea during their flight, which is not supposed. Otherwise *οἱ φεύγοντες* can only mean those whose state is one of flight, i. e. exiles or "rei." "No runaway throws the blame on himself, but on the general and his comrades and any one rather; yet, nevertheless, the defeat is owing to all the runaways obviously (§ 9).

ἐποίει . . ἐνίκων ἄν] "quod si facerent singuli, universi vincerent;" where our idiom would rather require the pluperfect. 1. 8; Pl. *Laches*, 181 B, *εἰ οἱ ἄλλοι ἤθελον τοιοῦτοι εἶναι, ὀρθὴ ἂν ἡμῶν ἡ πόλις ἦν καὶ οὐκ ἂν ἔπεσε τότε τὸ τοιοῦτον πτῶμα*. Jelf, 856; "but had each

τὰ βέλτιστα· ἀναστὰς ἄλλος εἰπάτω, μὴ τοῦτον αἰτιάσθω. ἕτερος λέγει τις βελτίω· ταῦτα ποιεῖτε ἀγαθῇ τύχῃ. ἀλλ' οὐχ ἡδέα ταῦτα· οὐκέτι τοῦθ' ὁ λέγων ἀδικεῖ, πλὴν εἰ δέον εὔξασθαι παραλείπει. εὔξασθαι μὲν γάρ, ὦ ἄνδρες Ἀθηναῖοι, ῥᾴδιον, εἰς ταὐτὸ πάνθ' ὅσα βούλεταί τις ἀθροίσαντα ἐν ὀλίγῳ· ἑλέσθαι δέ, ὅταν περὶ πραγμάτων προτεθῇ σκοπεῖν, οὐκέθ' ὁμοίως εὔπορον, ἀλλὰ δεῖ τὰ βέλτιστα ἀντὶ τῶν ἡδέων, ἂν μὴ συναμφότερα ἐξῇ, λαμβάνειν. 19. εἰ δέ τις ἡμῖν ἔχει καὶ τὰ θεωρικὰ ἐᾶν καὶ πόρους ἑτέρους λέγειν στρατιωτικούς, οὐχ οὗτος κρείττων; εἴποι τις ἄν. φήμ' ἔγωγε, εἴπερ ἔστιν, ὦ ἄνδρες Ἀθηναῖοι· ἀλλὰ θαυμάζω εἴ τῳ ποτε ἀνθρώπων ἢ γέγονεν ἢ γενήσεται, ἂν τὰ παρόντα

of them done this they would have won the day."

§ 18. **καὶ νῦν**] 1. 11; "so now a man does not (we will suppose) . ." These sentences, which Bekker throughout his edition prints as questions, are better taken as independent sentences, representing what would have been the protasis had they been stated in a hypothetical form. What would then have been the apodosis follows as an independent clause. Madv. 194, r. 4; infr. § 34; 18. 117, 198. So in Latin: Hor. 1. *Serm.* 1. 45; Juvenal, 3. 100 "rides; majore cachinno concutitur."

ἀ. τύχῃ] "and luck attend you," answering to the Latin "quod felix faustumque sit," "quod bene vortat." Pl. *Symp.* 177 E, *τύχῃ ἀγαθῇ καταρχέτω Φαῖδρος*. *Legg.* 1. 625 C, *ἀλλ' ἴωμεν ἀ. τύχῃ*.

οὐκέτι] "this is not as in the former case (of *οὐ λέγει . . τὰ β.*)," corresponding to the use of *ἤδη* in affirmative sentences.

πλὴν εἰ] "orator ridet Athenienses, qui omnia *εὐχαῖς* perfici posse sperarent. Sensus est; nisi si forte hoc est *ἀδίκημα*, quod concionans votorum loco salubria quamvis vobis injucunda suadet." Schäf. "it is not pleasant perhaps? But *that* is not the fault of the speaker. *To pray*, men of A., is a matter of no difficulty, gathering all one's wishes in a short petition; to *choose* when state interests have been proposed (4. 1) for consideration, is no longer equally easy," "is not so easy."

περὶ . . . σκοπεῖν] 1. 1.

§ 19. **εἰ δέ τις**] "but if any one is able to do both—leave the T. fund alone and suggest a different way of raising war supplies . . ." *ἕτερος* (one of two) = another as different (1. 17); here in contrast with the proposal to take the fund for military purposes. *ἄλλος* = another, as one besides and in addition to the rest. 1. 20, *λέγουσι δὲ καὶ ἄλλους τινὰς ἄλλοι πόρους*, i. e. besides that of Dem. that recourse should be had to a war-tax, if they would not give up the fund. There his proposition is counted in as one of several ways suggested for meeting the difficulty. Here *ἕτεροι πόροι* stand collectively on the one side, that about the fund on the other.

εἴπερ ἔστιν] "if only it is possible."

ἢ γέγονεν ἢ γενήσεται] "copia s. facultas data est aut dabitur." Schäf. The sense is: "if you spend all your available resources on your pleasures, it is impossible you can

ἀναλώσῃ πρὸς ἃ μὴ δεῖ, τῶν ἀπόντων εὐπορῆσαι πρὸς ἃ δεῖ. ἀλλ' οἶμαι, μέγα τοῖς τοιούτοις ὑπάρχει λόγοις ἡ παρ' ἑκάστου βούλησις, διόπερ ῥᾷστον ἁπάντων ἐστὶν αὑτὸν ἐξαπατῆσαι· ὃ γὰρ βούλεται, τοῦθ' ἕκαστος καὶ οἴεται, τὰ δὲ πράγματα πολλάκις οὐχ οὕτω πέφυκεν. 20. ὁρᾶτε οὖν, ὦ ἄνδρες Ἀθηναῖοι, ταῦθ' οὕτως, ὅπως καὶ τὰ πράγματα ἐνδέχεται καὶ δυνήσεσθε ἐξιέναι καὶ μισθὸν ἕξετε. οὔ τοι σωφρόνων οὐδὲ γενναίων ἐστὶν ἀνθρώπων, ἐλλείποντάς τι δι' ἔνδειαν χρημάτων τῶν τοῦ πολέμου εὐχερῶς τὰ τοιαῦτα ὀνείδη φέρειν, οὐδ' ἐπὶ μὲν Κορινθίους καὶ Μεγαρέας ἁρπάσαντας τὰ ὅπλα πορεύεσθαι, Φίλιππον δ' ἐᾶν πόλεις Ἑλληνίδας ἀνδραποδίζεσθαι δι' ἀπορίαν ἐφοδίων τοῖς στρατευομένοις.

21. Καὶ ταῦτ' οὐχ ἵν' ἀπέχθωμαί τισιν ὑμῶν τὴν ἄλλως

find those ἕτεροι πόροι to enable you to do your duty."

εὐπορῆσαι] "to find means in what he has not."

μέγα . . . ὑπάρχει] "powerfully seconds." 2. 14.

λόγοις] i. e. as the preceding questions.

ἡ παρ' ἑ. β.] "each man's wish." 1. 10.

διόπερ] not, as Sauppe says, "propterea quod," but "and therefore it is the easiest thing in the world."

τοῦθ' . . . οἴεται] a common construction enough. 8. 18, *ἐγὼ . . . οἶμαι τοῦτο*: 18. 230, "that he also believes"—the wish is father to the thought.

δέ] "though the facts," "the reality." Madv. 188.

§ 20. **καὶ τὰ πρ.**] "in the way that the facts (and not your wishes merely) allow, and then . ."

σωφρ. . . . ἐστίν] "surely it does not become a wise and high-minded people," who ought to prize their honour above their pleasure. *τι* with *τῶν τοῦ πολέμου*.

εὐχερῶς] "with indifference;" the word, like *ῥᾳδιώς*, being often used in a bad sense, to which it so readily lends itself. 18. 70, *ὁ λέγων εὐχερῶς*. 21. 103, *τὸν μιαρὸν καὶ λίαν εὐχερῆ*.

τὰ τ. ὀνείδη] "ut dicamini propter pecuniarum penuriam bello justo et necessario, atque culpâ vestrâ committere ut socii vestri pereant." Reiske.

μὲν . . . δ'] 2. 25. A contrast is involved in Ἑλληνίδας: "and after snatching up your arms and marching against C. and M. (Greeks) to allow a Philip (a barbarian and enemy of Hellas) to enslave Greek cities for lack of supplies for your troops." It is not necessary to suppose that the orator had particular expeditions in view. Any other Greeks would have served his turn as well. He merely wishes to contrast their prompt action in former times against their Greek neighbours with their indifference to the aggressions of a barbarian king. We may however comp. Thuc. 1. 105 and 2. 31.

τοῖς στρατευομένοις] as 1. 22, *τοῖς ξένοις*.

§ 21. **ἵν' ἀπέχθ.**] "I have not said this with the idle purpose of offending some of you," i. e. those who wished to maintain the Theoric Fund.

προῄρημαι λέγειν· οὐ γὰρ οὕτως ἄφρων οὐδ' ἀτυχής εἰμι ἐγὼ ὥστε ἀπεχθάνεσθαι βούλεσθαι μηδὲν ὠφελεῖν νομίζων· ἀλλὰ δικαίου πολίτου κρίνω τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ λέγειν χάριτος αἱρεῖσθαι. καὶ γὰρ τοὺς ἐπὶ τῶν προγόνων ἡμῶν λέγοντας ἀκούω, ὥσπερ ἴσως καὶ ὑμεῖς, οὓς ἐπαινοῦσι μὲν οἱ παριόντες ἅπαντες μιμοῦνται δ' οὐ πάνυ, τούτῳ τῷ ἔθει καὶ τῷ τρόπῳ τῆς πολιτείας χρῆσθαι, τὸν Ἀριστείδην ἐκεῖνον, τὸν Νικίαν, τὸν ὁμώνυμον ἐμαυτῷ, τὸν Περικλέα. 22. ἐξ οὗ δ' οἱ διερωτῶντες ὑμᾶς οὗτοι πεφήνασι ῥήτορες "τί βούλεσθε; τί γράψω; τί ὑμῖν χαρίσωμαι;"

τὴν ἄλλως] sc. *ὁδόν*. cf. supr. § 2; 6. 32, *τὴν ἄλλως ἀδολεσχῶ* (Bekk. st. *ὡς ἑτέρως* with F S); 19. 336. Don. p. 567.

ἀτυχής] "unblest," pretty much the same as *κακοδαίμων* 19. 115; *δυστυχής* 14. 32; 19. 173, *οὐ γὰρ . . οὕτως ἦν ἄθλιος οὐδ' ἄφρων*.

δ. πολίτου κρίνω] see note to 1. 1; "I hold it to be the duty of an honest citizen to prefer (1. 1) the safety of the state to the gratification of his hearers." The sentence is very like what we have in 9. 63, *τοῖς ὑπὲρ τοῦ βελτίστου λέγουσιν οὐδὲ βουλομένοις ἔνεστιν ἐνίοτε πρὸς χάριν οὐδὲν εἰπεῖν· τὰ γὰρ πράγματ' ἀνάγκη σκοπεῖν ὅπως σωθήσεται.*

τῆς ἐν τῷ λ. χ. = the *ἡ τῶν λόγων χάρις* of 4. 38.

ἀκούω] Hensinger (on Cic. *Off.* 1. 6. 5), quoted by Franke, well says, "hoc praesens saepe legimus apud veteres, ubi sermo est de re, quae non semel audita sit, sed famâ quoque ac plurium sermone scriptisve celebretur." supr. § 3; 4. 3 and 23; ib. § 17, *φασιν*; 6. 11; 9. 48 al. *ἀκήκοα* is also used, but much less frequently; *ἤκουον*, on the contrary, is used in 1. 22; 2. 17, of pieces of information obtained from individuals and peculiar to the speaker: "for I hear, as perhaps (1. 23) you also do, that the speakers in the times (2. 14, *ἐπὶ Τιμοθέου*) of our ancestors."

On **οὐ πάνυ** see Mr. Cope's third Appendix to his Translation of the Gorgias, where it is conclusively shown, against Buttmann and Donaldson, that the words are sometimes to be translated by "not altogether," "not particularly," and not in all cases by "altogether not," "omnino non." He agrees with Schäf. in explaining *οὐ πάνυ* here as = *οὐδαμῶς* *haud quaquam*. The ironical sense would suit the passage very well, "whom all who address you praise, but do not particularly imitate."

τῆς πολιτείας] "of statesmanship."

τὸν Ἀρ.] Madv. 13.

ἐκεῖνον] "ille," "the illustrious," "the great." In English it might here be dispensed with as merely serving to introduce the series of ancient worthies. cf. 18. 219.

§ 22. **ἐξ οὗ**, *κ.τ.λ.*] "but ever since these orators have appeared who never cease asking you . ."

τί . . χ.] "how can I oblige you?" "what can I do to oblige you?" Cobet (*Nov. Lect.* p. 396) very unnecessarily proposes *τί β. γράψω ἵν' ὑμῖν χ.* cf. Madv. 121 and r. 1. On the subject of this section compare, for the times immediately after Pericles, Thuc. 2. 65; 3. 42 fin. and the *Knights* of Aristophanes. The complaints of Dem. (supr. § 3; 4. 38; 9. 4, &c.) are echoed by Isocrates, 8. 3, *εἰώθατε πάντας τοὺς ἄλλους ἐκβάλλειν πλὴν τοὺς συναγορεύοντας ταῖς ὑμετέραις*

προπέποται τῆς παραυτίκα χάριτος τὰ τῆς πόλεως πράγματα καὶ τοιαυτὶ συμβαίνει, καὶ τὰ μὲν τούτων πάντα καλῶς ἔχει, τὰ δ' ὑμέτερα αἰσχρῶς. 23. καίτοι σκέψασθε, ὦ ἄνδρες Ἀθηναῖοι, ἅ τις ἂν κεφάλαια εἰπεῖν ἔχοι τῶν τ' ἐπὶ τῶν προγόνων ἔργων καὶ τῶν ἐφ' ὑμῶν. ἔσται δὲ βραχὺς καὶ γνώριμος ὑμῖν ὁ λόγος· οὐ γὰρ ἀλλοτρίοις ὑμῖν χρωμένοις παραδείγμασιν ἀλλ' οἰκείοις, ὦ ἄνδρες Ἀθηναῖοι, εὐδαίμοσιν ἔξεστι γενέσθαι. 24. ἐκεῖνοι τοίνυν, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτοὺς ὥσπερ ὑμᾶς οὗτοι νῦν, πέντε μὲν καὶ τετταράκοντα ἔτη τῶν Ἑλλήνων ἦρξαν ἑκόντων, πλείω δ' ἢ μύρια τάλαντα εἰς τὴν ἀκρόπολιν

ἐπιθυμίαις. ibid. § 5 πεποιήκατε τοὺς ῥήτορας μελετᾶν καὶ φιλοσοφεῖν ὅπως ἀρέσκοντας ὑμῖν λόγους ἐροῦσιν.

προπέποται] ἀπὸ μεταφορᾶς τοῦ προπίνειν ἐν τοῖς συμποσίοις, ὅταν τις χάριτας ὁμολογῶν τινι δεξιωσάμενος αὐτὸν τῷ πόματι μετὰ τοῦ ποτοῦ χαρίσηται καὶ τὸ ποτήριον, ἀργυροῦν ὂν ἢ χρυσοῦν. Schol. cf. 19. 152. Donaldson on Pind. *Olymp.* 7. 1; Cobet, *Nov. Lect.* p. 396. We have the same metaphorical use of the word as here in 18. 296, τὴν ἐλευθερίαν προπεπωκότες . . Φιλίππῳ, said of the traitors in the various cities of Greece. Comp. the expression of Milton (*Prose Works*, 1, p. 5, Bohn), "not scrupling to give away for compliments." (Pl. *Apol.* 35 C, καταχαρίζεσθαι τὰ δίκαια.)

τῆς π. χ.] the gen. of price, "for," "to purchase a moment's popularity." note to 6. 27.

τοιαυτί] "the results are what we see."

§ 23. **κεφάλαια**] "summaries of the doings," by way of contrast.

βραχύς] such promises of brevity are constantly made by way of conciliating attention. 6. 6; 9. 25; 18. 9, &c.

οὐ γὰρ ἀλλοτρίοις] Isocr. 9. 77, σὲ . . οὐκ ἀλλοτρίοις παραδείγμασι χρώμενος ἀλλ' οἰκείοις παρακαλῶ. Dem. 19. 269, "for the examples by following which you may yet be happy are not to be found abroad but at home." On the dat. εὐδαίμοσιν see Madv. 159.

§ 24. **οἷς . . . αὐτούς**] "whom the speakers did not humour or caress"—a change from the relative to the demonstrative, which regularly takes place where the relative if repeated would be in a different case (9. 47; 15. 26; 19. 309. Madv. 104)—sometimes when the case in both clauses is the same. 23. 111, ᾧ πολὺ μᾶλλον ἐλυσιτέλει . . . λαμβάνειν . . . καὶ αἱρετώτερον ἦν αὐτῷ, and ib. 181. Occasionally the second clause has neither the demonstrative nor relative. Ps. Dem. 10. 31, οἷς βασιλεὺς πιστεύει καὶ εὐεργέτας ὑπείληφεν αὐτῷ. 18. 82; 19. 135; 20. 149, &c.

πέντε . . καὶ τ. ἔτη] i. e. from B.C. 478, when the allies ranged themselves under the leadership of Athens, to the Peloponnesian war. 9. 23 he makes the hegemony of Athens last seventy-three years, i. e. to the battle of Aegospotami. cf. Böckh, *Publ. Econ.* book 3, c. 20, note 591, where he comments on these and other statements of the orators.

ἑκόντων] "with their consent," which Athenian speakers were never weary of repeating. Isocr. 7. 17,

ἀνήγαγον, ὑπήκουε δὲ ὁ ταύτην τὴν χώραν ἔχων αὐτοῖς βασιλεὺς ὥσπερ ἐστὶ προσῆκον βάρβαρον Ἕλλησι, πολλὰ δὲ καὶ καλὰ καὶ πεζῇ καὶ ναυμαχοῦντες ἔστησαν τρόπαια αὐτοὶ στρατευόμενοι, μόνοι δὲ ἀνθρώπων κρείττω τὴν ἐπὶ τοῖς ἔργοις δόξαν τῶν φθονούντων κατέλιπον. 25. *ἐπὶ μὲν δὴ τῶν Ἑλληνικῶν ἦσαν τοιοῦτοι· ἐν δὲ τοῖς κατὰ τὴν πόλιν αὐτὴν θεάσασθε ὁποῖοι, ἔν τε τοῖς κοινοῖς καὶ ἐν τοῖς ἰδίοις. δημοσίᾳ μὲν τοίνυν οἰκοδομήματα καὶ κάλλη τοιαῦτα καὶ τοσαῦτα κατεσκεύασαν ἡμῖν ἱερῶν καὶ τῶν ἐν τούτοις ἀναθημάτων ὥστε μηδενὶ τῶν ἐπιγιγνομένων ὑπερβολὴν*

παρ' ἑκόντων τῶν Ἑ. τὴν ἡγεμονίαν ἔλαβον. id. 4. 71, *δόντων . . τῶν ἄλλων Ἑ.* Thuc. 1. 96; Aesch. 3. 58; Deinarch. 1. 38, *παρ' ἑκόντων καὶ βουλομένων τῶν Ἑ.*

πλείω ἢ μ. τ.] Böckh, l.c. What Dem. for the purposes of his speech assigns here and in § 25 to the worthies of the good old times, Isocr. (15. 234) attributes to Pericles. cf. Aesch. 2. 173 sq.

ἀνήγαγον is supported by Isocr. 8. 126, *εἰς δὲ τὴν ἀκρόπολιν ἀνήγαγεν* (Pericles) *ὀκτακισχίλια τάλαντα.* The more common verb in this case is *ἀναφέρειν.*

ὑπήκουε] In Ps. Dem. 7. 12 it is said *ἐφ' ἡμῖν γὰρ ἦν ἡ Μακεδονία καὶ φόρους ἡμῖν ἔφερεν.* This, as also *ὑπήκουε*, probably refers to the towns on the coast, Pydna, &c., which Dem. and Hegesippus choose to represent as a subjection of the kingdom. Thirl. 5. 185.

ὥσπερ . . . Ἑ.] Arist. *Pol.* 1. 5, *διό φασιν οἱ ποιηταί, βαρβάρων δ' Ἕλληνας ἄρχειν εἰκός* (Eur. *Iphig. Aul.* 1400), *ὡς ταὐτὸ φύσει βάρβαρον καὶ δοῦλον ὄν.*

αὐτοὶ στρατευόμενοι] the point he had insisted on so strongly in the first Olynthiac. cf. infr. § 30.

τὴν ἐπί] Don. p. 518 *c c*.—1. 11; Ps. Dem. 11. 10, *δόξαν ἔχοντες . . ἐπ' ἀνδρείᾳ*: "left behind them by their achievements a glory superior to detraction." *οἱ γὰρ φθονοῦντες ἢ τοῖς ἴσοις φθονοῦσιν ἢ τοῖς παρὰ μικρὸν μείζοσι, οὐ μὴν τοῖς πάνυ ὑπερβάλλουσιν.* Schol.

§ 25. **ἐπὶ . . τῶν Ἑ.**] "in the affairs of Greece." 2. 1; Jelf, 633. 3 *d*.

ἐν δὲ τοῖς] "at home both in public and private life." 18. 109, *ταὐτὸ . . ἦθος ἔχων ἔν τε τοῖς κατὰ τὴν πόλιν πολιτεύμασι καὶ ἐν τοῖς Ἑλληνικοῖς φανήσομαι.*

οἰκοδομήματα . . . κατεσκεύασαν] In 23. 207, where Dem. had already drawn a comparison between the statesmen of former times and those of his own day, he speaks of *τὰ . . . τῆς πόλεως οἰκοδομήματα καὶ κατασκευάσματα . . . Προπύλαια ταῦτα* (in front of him as he stood on the bema), *νεώσοικοι, στοαί, Πειραιεύς, τἄλλα οἷς κατεσκευασμένην ὁρᾶτε τὴν πόλιν.* cf. also 22. 76. Arnold on Thuc. 1. 10, *τὰ τῆς κατασκευῆς ἐδάφη*, and id. 6. 17. "as public men they erected for us edifices and beautiful works (ornaments) so numerous and splendid in temples . ."

κάλλη . . . ἱερῶν] a mode of expression which belongs to the syntax of poetry. cf. Soph. *Aj.* 14 with G. Wolff's note. Pl. *Phaedr.* c. 4, *καὶ ἄλλων ἀμηχάνων πλήθη τε καὶ ἀτοπίαι τερατολόγων τινῶν φύσεων.* *Legg.* 1. 625 B, *κυπαρίσσων ὕψη τε καὶ κάλλη θαυμάσια.* Dem. 6. 5, *μέγεθος δυνάμεως.*

ὥστε . . ὑπερβολήν] The same words occur in 23 l.c. Isocr. 4. 5,

λελεῖφθαι· ἰδίᾳ δ' οὕτω σώφρονες ἦσαν καὶ σφόδρα ἐν τῷ τῆς πολιτείας ἤθει μένοντες 26. ὥστε τὴν Ἀριστείδου καὶ τὴν Μιλτιάδου καὶ τῶν τότε λαμπρῶν οἰκίαν εἴ τις ἄρα οἶδεν ὑμῶν ὁποία ποτ' ἐστίν, ὁρᾷ τῆς τοῦ γείτονος οὐδὲν σεμνοτέραν οὖσαν· οὐ γὰρ εἰς περιουσίαν ἐπράττετο αὐτοῖς τὰ τῆς πόλεως, ἀλλὰ τὸ κοινὸν αὔξειν ἕκαστος ᾤετο δεῖν. ἐκ δὲ τοῦ τὰ μὲν Ἑλληνικὰ πιστῶς, τὰ δὲ πρὸς τοὺς θεοὺς εὐσεβῶς, τὰ δ' ἐν αὑτοῖς ἴσως διοικεῖν μεγάλην εἰκότως ἐκτήσαντο εὐδαιμονίαν. 27. τότε μὲν δὴ τοῦτον τὸν τρόπον εἶχε τὰ πράγματα ἐκείνοις, χρωμένοις οἷς εἶπον προστάταις· νυνὶ δὲ πῶς ὑμῖν ὑπὸ τῶν χρηστῶν τῶν νῦν τὰ πράγματα

ὥστε μηδεμίαν λελεῖφθαι τοῖς ἄλλοις ὑπερβολήν, "power of surpassing them."

ἦσαν . . . μένοντες] infr. 33, ἔστι . . ἐπαυξάνοντα. 8. 75, ἦν γεγονός. Ps. Dem. 10. 3, ἐστι . . δυνάμενα. 19. 37, ἀναδεχόμενος . . ἔσται: so frequently with ὑπάρχω. cf. 4. 13. Don. § 420. Madv. 180 *d*. In many instances this resolution is used because ἐστι is otherwise required in the sentence, as here and 2. 26; 19. 294, ἐστι φοβερὰ καὶ προνοίας . . δεόμενα (Aesch. 3. 28, ὁ δέ γε νόμος βραχὺς . . καὶ ταχὺ λύων τὰς τούτου τέχνας); 18. 13. By ἦσαν μένοντες their adherence to the spirit of the constitution is represented as a quality and habit in them, and not as a fact merely.

τῷ . . ἤθει] "the spirit," "the principle of the constitution," that no one should seek πλεονεκτεῖν. cf. Thuc. 2. 39; Aesch. 1. 5, ὑμῖν δὲ τοῖς τὴν ἴσην καὶ ἔννομον πολιτείαν ἔχουσι)(τοῖς . . ὀλιγαρχικοῖς καὶ τοῖς τὴν ἄνισον πολιτείαν πολιτευομένοις.

§ 26. **τὴν Μιλτιάδου**] In 23. 207 the article is omitted before Μιλτιάδου on the authority of S. Cobet (*Hyper. Fun. Or.* p. 40) would insert it "ne Themistocles et Miltiades in unis aedibus habitasse dicantur." I believe this criticism to be unfounded. cf. note to 2. 9; 19. 303, τὸ Μιλτιάδου καὶ Θεμιστοκλέους ψήφισμα ἀναγιγνώσκων καὶ τὸν . . . ὅρκον: but no one ever heard of a decree of *two* persons.

For ὁποία Cobet l. c. proposes ὅπου, which is adopted by West. But the reading of the MSS. ("what the style of it is") is more in keeping with what follows.

τῆς τοῦ γείτονος] 23 l. c. ὁρᾷ τῶν πολλῶν οὐδὲν σεμνοτέραν οὖσαν.

εἰς περιουσίαν] "with a view to profit," whereas the statesmen of that day had grown rich by their administration of public affairs; see on § 29; Isocr. 7. 25, οὐ γὰρ ἐμπορίαν ἀλλὰ λειτουργίαν ἐνόμιζον εἶναι τὴν τῶν κοινῶν ἐπιμέλειαν. The whole passage is worth consulting.

τὸ κοινὸν αὔξειν] Horace and Cicero say the same of the Roman statesmen of the old republic. 1 *Carm.* 15. 13; *Pro Flacco*, § 28.

ἐκ δὲ τοῦ] "and by acting honourably towards the Greeks, . . . and towards each other in a spirit of equality (as demanded by the principle of the constitution; 23. 206 ἰδίᾳ δ' οὐδεὶς ὑπερεῖχε τῶν πολλῶν. supr. § 26) they naturally attained to great prosperity."

§ 27. **νυνὶ δὲ**] ἀνεξετάζει τὴν πολιτείαν τὴν περὶ τὸν Εὔβουλον ὁμοίως ἀπὸ τῶν τριῶν, τῶν τε Ἑλληνικῶν (§§ 27, 28), καὶ τῶν ἰδίων

ἔχει; ἆρά γε ὁμοίως καὶ παραπλησίως; οἷς τὰ μὲν ἄλλα σιωπῶ, πόλλ' ἂν ἔχων εἰπεῖν· ἀλλ' ὅσης ἅπαντες ὁρᾶτε ἐρημίας ἐπειλημμένοι, καὶ Λακεδαιμονίων μὲν ἀπολωλότων, Θηβαίων δ' ἀσχόλων ὄντων, τῶν δ' ἄλλων οὐδενὸς ὄντος ἀξιόχρεω περὶ τῶν πρωτείων ἡμῖν ἀντιτάξασθαι, ἐξὸν δ' ἡμῖν καὶ τὰ ἡμέτερ' αὐτῶν ἀσφαλῶς ἔχειν καὶ τὰ τῶν ἄλλων δίκαια βραβεύειν, 28. ἀπεστερήμεθα μὲν χώρας οἰκείας, πλείω δ' ἢ χίλια καὶ πεντακόσια τάλαντα ἀνηλώκαμεν εἰς οὐδὲν δέον, οὓς δ' ἐν τῷ πολέμῳ συμμάχους ἐκτησάμεθα,

(§ 29) καὶ τῶν πολιτικῶν (§ 29). Schol.

ὑπὸ . . . ἔχει] 2. 9.

χρηστῶν] ironical. Arist. *Nub.* 8; Dem. 18. 30 and 89. "this then is the state in which they found their affairs in those times when they used those whom I have mentioned as leaders; in what state do you see (ὑμῖν, 2. 31) them now under the management of the worthies of our day?"

ὁμοίως καὶ παραπλησίως] "in one do you think like and resembling it?" 19. 196; Thuc. 1. 140. Some MSS. have ἢ instead of καί, as in 19. 63, 307, &c.

οἷς] "si scripsit Dem. non dubium est quia ad praecedens ὑμῖν referri voluerit et inchoatam structuram periodi οἷς ἐξὸν τὰ ὑ. αὐτῶν . . . ἔχειν . . . interpositis verbis τὰ μὲν ἄλλα σ. et quae sequuntur abruperit." Dind. Though Schäfer's conjecture that οἷς is due to the preceding -ως is plausible, Dind. is no doubt right. ἡμῖν takes up οἷς, and δέ in ἐξὸν δέ is resumptive, as in Thuc. 1. 18. 3; 5. 16. 1, &c. Dind. now reads οἳ . . τὰ μὲν ἄλλα . . and omits δέ after ἐξόν.

τὰ μὲν ἄλλα . . . ἀλλ'] 9. 21. Observe in the following words the gen. abs. coupled to a participle in the nom. by καί, as so often in Thucydides. Dem. 19. 17; Aesch. 3. 90, ἀπορῶν . . καὶ παραγγελλομένης . . στρατείας. "though we—passing over many other topics I could mention, I will only say that though favoured with an absence of competitors (4. 49; Ps. Dem. 10. 47, ἔρημον ἀνείλετο) so complete as you all see, though the L. were ruined (by the battle of Leuctra and the loss of their power in the Peloponnese), the T. fully occupied (by the Phocian war), and of the rest no one was competent to contest the supremacy with us, when I say (δέ) we might both hold our own securely and arbitrate the rights of the rest . . ;" this last point is expressed less strongly in 4. 10 by τὰ τῶν Ἑ. διοικεῖν. Isocr. 5. 70, τῶν παρὰ σοῦ (Philip) βραβευομένων.

ἂν ἔχων] "though I could" if necessary. 8. 52; 9. 25. Jelf, 429. 4.

§ 28. **χώρας οἰκείας**] Amphipolis, Pydna, &c.

εἰς οὐδὲν δέον] "to no purpose." 1. 27.

οὓς συμμάχους] Aesch. 2. 70, συνέβαινε δ' ὑμῶν τὸν στρατηγόν (Chares) ἐν τῷ πολέμῳ ἑβδομήκοντα μὲν καὶ πέντε πόλις συμμαχίδας ἀποβεβληκέναι, ἃς ἐκτήσατο Τιμόθεος . . . . καὶ κατέστησεν ἐς τὸ συνέδριον. Grote, 10. 149. He speaks here of the Boeotian war, in which the Athenians, after the attempt of Sphodrias to surprise the Piraeus, sided with Thebes against Sparta B.C. 378.

εἰρήνης οὔσης ἀπολωλέκασιν οὗτοι, ἐχθρὸν δ' ἐφ' ἡμᾶς αὐτοὺς τηλικοῦτον ἠσκήκαμεν. ἢ φρασάτω τις ἐμοὶ παρελθών, πόθεν ἄλλοθεν ἰσχυρὸς γέγονεν ἢ παρ' ἡμῶν αὐτῶν Φίλιππος. 29. *ἀλλ' ὦ τᾶν, εἰ ταῦτα φαύλως, τά γ' ἐν αὐτῇ τῇ πόλει νῦν ἄμεινον ἔχει. καὶ τί ἂν εἰπεῖν τις ἔχοι; τὰς ἐπάλξεις ἃς κονιῶμεν, καὶ τὰς ὁδοὺς ἃς ἐπισκευάζομεν, καὶ κρήνας, καὶ λήρους; ἀποβλέψατε δὴ πρὸς τοὺς ταῦτα πολιτευομένους, ὧν οἳ μὲν ἐκ πτωχῶν πλούσιοι γεγόνασιν, οἳ δ' ἐξ ἀδόξων ἔντιμοι, ἔνιοι δὲ τὰς ἰδίας οἰκίας τῶν δημοσίων οἰκοδομημάτων σεμνοτέρας εἰσὶ κατεσκευασμένοι, ὅσῳ δὲ τὰ τῆς πόλεως ἐλάττω γέγονε, τοσούτῳ τὰ τούτων ηὔξηται.*

οὗτοι] i. e. Eubulus and his party, the *χρηστοί* of § 27.

τηλικοῦτον] proleptic, "thus powerful." In Aesch. 2. 136 *μὴ βούλεσθαι δύναμιν ἀνθρώπων ἀπίστων ἐπασκῆσαι*, Schultz now rightly reads *ἐπαυξῆσαι*.

ἢ] 2. 8.

ἢ παρ' ἡμῶν αὐτῶν] cf. what is said in 1. 9; 2. 4; 4. 11.

§ 29. **ὦ τᾶν**] 1. 26. Ps. Dem. 25. 78, *ἀλλ', ὦ τᾶν, εἰς τὰς λειτουργίας ἀναχωρήσεται.* comp. 22. 69.

τά γ', κ.τ.λ.] "at all events matters at home are in a better state." The language of Isocr. 8. 49 is very similar to that of our passage—*ἀλλὰ γὰρ τὰ κατὰ τὴν πόλιν ἄν τις ἰδὼν καλῶς διοικούμενα περὶ τῶν ἄλλων θαρρήσειεν, ἀλλ' οὐκ ἐπ' αὐτοῖς τούτοις μάλιστ' ἀγανακτήσειεν;*" The question is asked in order to give him an opportunity for reviewing the home administration of Eubulus.

ἃς κονιῶμεν] He had already alluded to these points in 23. 208. cf. Ps. Dem. 13. 30, *δημοσίᾳ . . . ἡ πόλις ἡμῶν τὰς ὁδοὺς ἀγαπᾷ κατασκευάζουσα καὶ κρήνας καὶ κονιάματα καὶ λήρους.* comp. the counter-statement of Deinarchus (1. 96). All these matters fell under the charge of Eubulus as manager of the Theorica. Aesch. 3. 25.

λήρους] "nonsense," as in 13. 20 just quoted. Pl. *Gorg.* 490 C.

τοὺς ταῦτα πολ.] 20. 133; Aesch. 2. 177, *πολέμου ἐκ πολέμου πολιτευόμενοι*: "whose statesmanship consists in such things," "of whose statesmanship these are the results."

ἐκ πτωχῶν] Isocr. 8. 124 makes the same charge against the *ῥήτορες*, and says, with some humour (§ 127), "the orators tell us that *διὰ τὴν τῶν κοινῶν ἐπιμέλειαν οὐ δύνανται τοῖς αὑτῶν ἰδίοις προσέχειν τὸν νοῦν, φαίνεται δὲ τὰ μὲν ἀμελούμενα τοσαύτην εἰληφότα τὴν ἐπίδοσιν* . . .," while the bulk of the people was in penury. From the frequency of statements of this kind, it seems to have been taken for granted that all who had the opportunity would and did enrich themselves at the expense of the state. Dem. 8. 66; 21. 189; 24. 124: Lys. 19. 49; 21. 13 and 14; 25. 30; 27. 9; 28. 1 and 13; 29. 2: Isocr. 8. 124. "from being beggars have become wealthy, others that were obscure have risen to honour."

ἔνιοι] Meidias, among others, may be meant; he having (21. 158) *οἰκίαν ᾠκοδόμηκεν Ἐλευσῖνι τοσαύτην ὥστε πᾶσιν ἐπισκοτεῖν τοῖς ἐν τῷ τόπῳ.* Böckh, *Publ. Econ.* bk. 1, c. 12.

σεμνοτέρας] proleptic, "grander."

30. *Τί δὴ τὸ πάντων αἴτιον τούτων, καὶ τί δή ποτε ἅπαντ' εἶχε καλῶς τότε καὶ νῦν οὐκ ὀρθῶς; ὅτι τὸ μὲν πρῶτον καὶ στρατεύεσθαι τολμῶν αὐτὸς ὁ δῆμος δεσπότης τῶν πολιτευομένων ἦν καὶ κύριος αὐτὸς ἁπάντων τῶν ἀγαθῶν, καὶ ἀγαπητὸν ἦν παρὰ τοῦ δήμου τῶν ἄλλων ἑκάστῳ καὶ τιμῆς καὶ ἀρχῆς καὶ ἀγαθοῦ τινὸς μεταλαβεῖν·* 31. *νῦν δὲ τοὐναντίον κύριοι μὲν οἱ πολιτευόμενοι τῶν ἀγαθῶν, καὶ διὰ τούτων ἅπαντα πράττεται, ὑμεῖς δ' ὁ δῆμος ἐκνενευρισμένοι καὶ περιῃρημένοι χρήματα καὶ συμμάχους ἐν ὑπηρέτου καὶ προσθήκης μέρει γεγένησθε, ἀγαπῶντες ἐὰν μεταδιδῶσι θεωρικῶν ὑμῖν ἢ Βοηδρόμια πέμψωσιν οὗτοι, καὶ τὸ πάντων*

§ 30. **Τί δὴ τὸ . . αἴτιον**] 8. 56, *τί ποτ' οὖν ἐστὶ τὸ αἴτιον*, and so 19. 208: without the art. 9. 36 and 63. cf. 6. 3: "what then is *the* cause of all this?"

τὸ μὲν πρῶτον] "*ab initio quidem, olim quidem*, opponitur infr. *νῦν δέ*." Schäf. Dind. now reads *πρότερον*, omitting *καί*. There is surely no reason for any change: "having the resolution (besides performing other duties) to serve also in person." On the decay of the military spirit at Athens see the admirable remarks of Grote, 11. 390; also Thirl. 5. 320.

δεσπότης τῶν πολιτευομένων] cf. the similar passage in 23. 209.

κύριος] "disposed of all emoluments; and each of the rest (i. e. the public men) was well satisfied . ."

§ 31.] **ἐκνενευρισμένοι** is opposed to *τολμῶν στρ.*, and *περιῃρημένοι χρ. καὶ σ.* to *κύριος . . . ἀγαθῶν.* comp. Pl. *Rep.* 3. 411 B, *ἕως ἂν ἐκτήξῃ τὸν θυμὸν καὶ ἐκτέμῃ ὥσπερ νεῦρα ἐκ τῆς ψυχῆς*, and the metaphor attributed to Demosth. by Aesch. 3. 166, *ὑποτέτμηται τὰ νεῦρα τῶν πραγμάτων*—"enervated and stripped of money and allies." Thuc. 3. 11, *τοῦ ἄλλου περιῃρημένου.* Dem. 19. 220, *μόνον οὐ τὴν Ἀττικὴν ὑμῶν περιῄρηται.*

ἐν . . . γεγένησθε] "have sunk to the position of underlings and dependents." 2. 14; 23. 210, *ἡ πόλις εἰς ὑπηρέτου σχῆμα καὶ τάξιν προελήλυθε, καὶ Χαρίδημον εἰ χρὴ φρουρεῖν βουλεύεται, Χαρίδημον, οἴμοι*—a fine instance of *σχετλιασμός*, with which compare 19. 113 and 22. 178 *Ἀνδροτίων ὑμῖν ἐπισκευαστὴς πομπείων, Ἀνδροτίων, ὦ Ζεῦ καὶ θεοί.* On the state of the poor at Athens at this time cf. Isocr. 7. 54.

μεταδιδῶσι] Bekk. st. and Dind. Schäf. preferred *μεταδῶσι*, appealing to *μεταλαβεῖν* § 30 (which is not in point) and *πέμψωσιν* in the next sentence; and so Bekker. But *μεταδιδῶσι* is clearly right, expressing that the distribution of the fund was a regular thing ("if they give you your regular allowances you are content"), while *πέμψωσι* is with equal propriety used of what is occasional and transient. Madv. 128.

Βοηδρόμια] Bekk. st., Dind., &c. from F S Ω. *Βοΐδια* Bekk., which is recognized by Dionysius, Hermogenes, and the Scholiast, who remarks on it *τοῦτο εἰς Χάρητα· διαβὰς γὰρ εἰς τὴν Ἀσίαν πρὸς Ἀρτάβαζον τοῖς ξενικοῖς στρατεύμασι πορθήσας Λάμψακον καὶ Σίγειον ἔπεμψεν Ἀθηναίοις βοῦς ἃς διέλοντο κατὰ φυλάς.* But *πέμψωσιν οὗτοι* and the whole context show that this interpretation is unfounded.

ἀνδρειότατον, τῶν ὑμετέρων αὐτῶν χάριν προσοφείλετε. οἱ δ' ἐν αὐτῇ τῇ πόλει καθείρξαντες ὑμᾶς ἐπάγουσιν ἐπὶ ταῦτα καὶ τιθασεύουσι χειροήθεις αὑτοῖς ποιοῦντες. 32. ἔστι δ' οὐδέποτ', οἶμαι, μέγα καὶ νεανικὸν φρόνημα λαβεῖν μικρὰ καὶ φαῦλα πράττοντας· ὁποῖ' ἄττα γὰρ ἂν τὰ ἐπιτηδεύματα τῶν ἀνθρώπων ᾖ, τοιοῦτον ἀνάγκη καὶ τὸ φρόνημα ἔχειν. ταῦτα μὰ τὴν Δήμητρα οὐκ ἂν θαυμάσαιμι, εἰ μείζων εἰπόντι ἐμοὶ γένοιτο παρ' ὑμῶν βλάβη τῶν πεποιηκότων

If therefore Βοΐδια were retained, we should have to understand the passage to mean not "if they shall have sent you sorry beeves," which has no meaning as said of οὗτοι, public men living at Athens, but as Isocr. 7. 29, τὰ περὶ τοὺς θεοὺς . . . οὐκ ἀνωμάλως . . . οὔτ' ἐθεράπευον οὔτ' ὠργίαζον· οὐδ' ὁπότε μὲν δόξειεν αὐτοῖς τριακοσίας μὲν βοῦς ἔπεμπον, ὁπότε δὲ τύχοιεν, τὰς πατρίας θυσίας ἐξέλειπον: so that the sense would be, "if they give you your regular allowances and an occasional feast upon a sacrifice (for as Xen. *Rep. Ath.* 2. 9 says θύουσιν οὖν δημοσίᾳ μὲν ἡ πόλις ἱερεῖα πολλά· ἔστι δὲ ὁ δῆμος ὁ εὐωχούμενος καὶ διαλαγχάνων τὰ ἱερεῖα) you are content." But Bekk. is no doubt right in now reading Βοηδρόμια, "celebrate the B. with a procession." Madv. 26, obs. 2. As there is no evidence that a procession was an ordinary part of the festival, we must suppose, with Sauppe, that Eubulus had on the last occasion made this addition to gratify the people.

τὸ πάντων ἀνδρειότατον] ironical; "and manliest part of all;" 2. 1; 6. 31. ἀνανδρότατον, which Bekker read, is much less forcible.

τῶν ὑμετέρων αὐτῶν] in the nom. τὰ ὑμέτερα αὐτῶν.

χάριν προσοφείλετε] "you feel grateful to them besides for what is your own." Compare Lys. 27. 11, νῦν δ' οὕτως ἡ πόλις διάκειται, ὥστε οὐκέτι ὧν οὗτοι κλέπτουσιν ὀργίζεσθε, ἀλλ' ὧν αὐτοὶ λαμβάνετε χάριν ἴστε, ὥσπερ ὑμεῖς τὰ τούτων μισθαρνοῦντες, ἀλλ' οὐ τούτων τὰ ὑμέτερα κλεπτόντων.

καθείρξαντες] "having cooped you up within the walls of the city," as in a cage. Arist. *Eq.* 791, ἀλλὰ καθείρξας αὐτὸν βλίττεις.

τιθασεύουσι] So Ischomachus says of his young wife in Xen. *Oecon.* c. 7, ἐπεὶ ἤδη μοι χειροήθης ἦν καὶ ἐτετιθάσσευτο ὥστε διαλέγεσθαι. Arist. *Vesp.* 704, βούλονται γάρ σε πένητ' εἶναι . . . ἵνα γιγνώσκῃς τὸν τιθασευτήν. cf. 23. 210, and the illustrative passage in Isocr. 8. 129 sq.

§ 32. **μέγα . . φρόνημα**] "high and independent spirit." This passage is copied in Ps. Dem. 13. 25. Vömel refers to Cic. *Lael.* § 32.

ὁποῖ' ἄττα] i. e. the nature of the employments of men must necessarily determine also the spirit with which they are animated. On this ground the βαναυσικαὶ τέχναι were condemned as enervating and debasing to body and spirit, and so unworthy of freemen. cf. the instructive passage in Xen. *Oecon.* c. 4. 1. Cic. *De Off.* 1. 42. Arist. *Polit.* 8, c. 2.

τῶν πεποιηκότων] i. e. ἢ τοῖς πεποιηκόσι. Madv. 90, r. 9. 40; 20. 135, ὅσῳ δ' ὑμῖν αἰσχίω τῶν ἄλλων. "I should not be surprised if I for mentioning these things suffered more severely at your hands than those who have brought them about." Isocr. 8. 38, ὁρῶ δ' ὑμᾶς χαλεπώτερον διατιθεμένους πρὸς τοὺς ἐπιτιμῶντας ἢ πρὸς τοὺς αἰτίους τῶν κακῶν γεγενημένους.

αὐτὰ γενέσθαι· οὐδὲ γὰρ παρρησία περὶ πάντων ἀεὶ παρ' ὑμῖν ἐστιν, ἀλλ' ἔγωγε ὅτι καὶ νῦν γέγονε θαυμάζω.

33. *Ἐὰν οὖν ἀλλὰ νῦν γ' ἔτι ἀπαλλαγέντες τούτων τῶν ἐθῶν ἐθελήσητε στρατεύεσθαί τε καὶ πράττειν ἀξίως ὑμῶν αὐτῶν, καὶ ταῖς περιουσίαις ταῖς οἴκοι ταύταις ἀφορμαῖς ἐπὶ τὰ ἔξω τῶν ἀγαθῶν χρήσησθε, ἴσως ἄν, ἴσως, ὦ ἄνδρες Ἀθηναῖοι, τέλειόν τι καὶ μέγα κτήσαισθε ἀγαθόν, καὶ τῶν τοιούτων λημμάτων ἀπαλλαγείητε, ἃ τοῖς ἀσθενοῦσι παρὰ τῶν ἰατρῶν σιτίοις διδομένοις ἔοικε. καὶ γὰρ οὔτ' ἰσχὺν ἐκεῖνα ἐντίθησιν οὔτ' ἀποθνήσκειν ἐᾷ· καὶ ταῦτα, ἃ νέμεσθε νῦν ὑμεῖς, οὔτε τοσαῦτά ἐστιν ὥστε ὠφέλειαν ἔχειν τινὰ διαρκῆ, οὔτ'*

παρρησία] Isocr. makes the same complaint 8. 14; compare Dem. 8. 32; 15. 1.

ἀλλ'] "nay."

§ 33. **ἀλλὰ νῦν γ' ἔτι**] "if then but even now" = the *νῦν ἐπειδήπερ οὐ πρότερον* of 4. 7; 18. 191, *ἐπειδὴ δ' οὐ τότε ἀλλὰ νῦν δεῖξον*. Elmsl. *Med.* 882.

ἀφορμαῖς ἐπί] "if you employ these your superfluities at home as means to gain (2. 22) advantages abroad, perhaps, men of A., perhaps you might gain . ."

For **χρήσησθε** Υ Ω have *χρῆσθαι*, which Schäfer regarded with favour. We have the same form of hypothetical sentence in Ps. Dem. 10. 31, *οἷς ἂν χρησώμεθα . . . ἴσως ἂν γένοιτο*. Xen. *Anab.* 4. 8. 11: Madv. 135 *c*, r. 1 *a*.

τοῖς ἀσθενοῦσι] To meet the difficulty of the construction, Dind. has proposed (pref. p. xiv. Teubn.) to read *τοῖς τοῖς ἀσθενοῦσι*, Vömel to take the article with *σιτίοις* and tacitly understand it with *ἀσθενοῦσι* —neither an expedient likely to meet with favour. Schäf., Sauppe, and others construct the words thus, *ἃ ἔοικε σ. δ. τοῖς ἀσθ.*, and this view seems to be adopted by Dind. in the notes to his Oxford edition. (In his last edition he has *ἀσθενοῦσι* in brackets.) There seem to be two insuperable objections to this; first, the emphasis of the comparison is clearly upon *σιτίοις*, which therefore ought to have the article; and, secondly, in this order of words where the participle is at the end the article belongs to the substantive. If therefore *ἀσθενοῦσι* cannot be translated "to sick people," (cf. infr. *μηδὲν ποιοῦσι*,) Cobet must be right in ejecting the word, which may have crept in from the margin, and would then naturally attach itself to the article. The reference to this passage in Lucian, *De Merced. Cond.* c. 5, *ἐπεὶ δέ, ὡς ὁ καλός που ῥήτωρ ἔφη, τοῖς τῶν νοσούντων σιτίοις ἐοικότα λαμβάνουσι*, is too vague to decide the question. *τῶν ν.* is a natural equivalent for *τοῖς παρὰ τῶν ἰ. δ.*, and does not necessitate the inference that Lucian had *ἀσθενοῦσι* in his copy. On the position of the participle see Madv. 9 *a*, r. 1; 18. 98, 126, *τὰς ὑπὸ τούτου βλασφημίας . . εἰρημένας*. Thuc. 1. 90; 4. 114 al., "are like the diet prescribed (for sick people) by physicians." (Pl. *Gorg.* 467 C, *οἱ τὰ φάρμακα πίνοντες παρὰ τῶν ἰατρῶν*: Dem. 20. 15, *τῶν παρὰ τῶν ἄλλων πολιτειῶν διδομένων*.)

καὶ . . . καί] "for as that neither imparts strength nor suffers them to die, so these allowances are neither considerable enough to be of any lasting service . . ."

ἀπογνόντας ἄλλο τι πράττειν ἐᾷ, ἀλλ' ἔστι ταῦτα τὴν ἑκάστου ῥᾳθυμίαν ὑμῶν ἐπαυξάνοντα. 34. *οὐκοῦν σὺ μισθοφορὰν λέγεις; φήσει τις. καὶ παραχρῆμά γε τὴν αὐτὴν σύνταξιν ἁπάντων, ὦ ἄνδρες Ἀθηναῖοι, ἵνα τῶν κοινῶν ἕκαστος τὸ μέρος λαμβάνων, ὅτου δέοιτο ἡ πόλις, τοῦθ' ὑπάρχοι. ἔξεστιν ἄγειν ἡσυχίαν; οἴκοι μένων βελτίων, τοῦ δι' ἔνδειαν ἀνάγκῃ τι ποιεῖν αἰσχρὸν ἀπηλλαγμένος. συμβαίνει τι τοιοῦτον οἷον καὶ τὰ νῦν; στρατιώτης αὐτὸς ὑπάρχων ἀπὸ τῶν αὐτῶν τούτων λημμάτων, ὥσπερ ἐστὶ δίκαιον ὑπὲρ τῆς πατρίδος. ἔστι τις ἔξω τῆς ἡλικίας ἡμῶν; ὅσα οὗτος ἀτάκτως νῦν λαμβάνων οὐκ ὠφελεῖ, ταῦτ' ἐν ἴσῃ τάξει λαμβανέτω, πάντ' ἐφορῶν καὶ διοικῶν ἃ χρὴ*

ἀπογνόντας] "give them up," "reject their aid." 6. 16, *ἀπεγίγνωσκε Θηβαίους.*

ἔστι . . . ἐπαυξάνοντα] Dem. seems to have been led to choose this mode of expression here by the preceding *τοσαῦτά ἐστιν.* cf. 2. 16; and note to § 25 supr. "go on increasing," "only serve to increase the apathy of each one of you."

§ 34. **οὐκοῦν**] i. e. then do you propose that instead of being distributed as now, the fund shall be received in the shape of pay for service? cf. 1. 19.

καὶ . . γε] "yes, and forthwith the same arrangement for all." 1. 20.

τὸ μέρος] "his share."

ὑπάρχοι] expressing the object contemplated by the orator when he mentally framed his proposition: "may be that whatever it be that the state requires." Pl. *Rep.* 410 B, *οἱ καθιστάντες μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὗ ἕνεκά τινες οἴονται καθιστᾶσιν, ἵνα τῇ μὲν τὸ σῶμα θεραπεύοιντο, τῇ δὲ τὴν ψυχήν.* In Arist. *Ranae,* 766 (*νόμος τις ἐνθάδ' ἐστὶ κείμενος ἀπὸ τῶν τεχνῶν . . τὸν ἄριστον ὄντα . . λαμβάνειν . . ἕως ἀφίκοιτο . . σοφώτερος*), *ἀφίκοιτο* naturally enough follows *κείμενος,* as *κεῖσθαι* is regularly used instead of *τεθεῖσθαι.*

ἔξεστιν . . ἡσυχίαν] cf. supr. 18, note to *καὶ νυν.*

βελτίων] with *μένων.* Madv. 177 *b.* 2. 4. Soph. *Aj.* 635, *κρείσσων γὰρ Ἅιδᾳ κεύθων ἢ νοσῶν μάταν.* Sometimes we have a clause added with *ἤ*. *Oed. Tyr.* 1368; Lys. 26. 11, *κρείσσων ἦν ὁ πατὴρ αὐτοῦ μὴ λειτουργήσας ἢ τοσαῦτα . . . ἀναλώσας.*

ἀνάγκῃ] "from necessity." Madv. 41 with the r. cf. Thuc. 3. 82. 2; Dem. 18. 257, *ἔχειν ὅσα χρὴ τὸν μηδὲν αἰσχρὸν ποιήσοντα δι' ἔνδειαν.* Thuc. 3. 45. 4.

στρατιώτης αὐτὸς ὑπάρχων] sc. *βελτίων,* "does any occasion occur such as the present, he had better serve in person."

ἀπό] 1. 22. "maintained by."

ἔξω τῆς ἡλικίας] supr. § 4; 1. 18, "beyond the military age."

ὅσα] with *λαμβάνων*: "all that such person takes irregularly without doing service." comp. for the construction Thuc. 5. 9, *ἃ τὸν πολέμιον μάλιστ' ἂν ἀπατήσας τοὺς φίλους ὠφελήσειεν,* and Dem. 6. 18, where the relative belongs to the participle, as here.

ἐν ἴσῃ τάξει] "aequabili ordine," i. e. with those serving in

πράττεσθαι. 35. ὅλως δὲ οὔτ' ἀφελὼν οὔτε προσθείς, πλὴν μικρὸν τὴν ἀταξίαν ἀνελὼν εἰς τάξιν ἤγαγον τὴν πόλιν, τὴν αὐτὴν τοῦ λαβεῖν, τοῦ στρατεύεσθαι, τοῦ δικάζειν, τοῦ ποιεῖν τοῦθ' ὅ τι καθ' ἡλικίαν ἕκαστος ἔχοι καὶ ὅτου καιρὸς εἴη, τάξιν ποιήσας. οὐκ ἔστιν ὅπου μηδὲν ποιοῦσιν ἐγὼ τὰ τῶν ποιησόντων εἶπον ὡς δεῖ νέμειν, οὐδ' αὐτοὺς μὲν ἀργεῖν καὶ σχολάζειν καὶ ἀπορεῖν, ὅτι δὲ οἱ τοῦ δεῖνος νικῶσι ξένοι, ταῦτα πυνθάνεσθαι· ταῦτα γὰρ νυνὶ γίγνεται. 36. καὶ οὐχὶ μέμφομαι τὸν ποιοῦντά τι τῶν δεόντων ὑπὲρ ὑμῶν, ἀλλὰ καὶ ὑμᾶς ὑπὲρ ὑμῶν αὐτῶν ἀξιῶ πράττειν ταῦτα ἐφ' οἷς ἑτέρους τιμᾶτε, καὶ μὴ παραχωρεῖν, ὦ ἄνδρες Ἀθηναῖοι, τῆς τάξεως, ἣν ὑμῖν οἱ πρόγονοι τῆς ἀρετῆς μετὰ πολλῶν καὶ καλῶν κινδύνων κτησάμενοι κατέλιπον.

the field, carrying out the *τὴν αὐτὴν σύνταξιν ἁπάντων*. cf. the next section. A good commentary is furnished by Ps. Dem. 13. 4, *λαμβάνειν ὑμᾶς φημὶ χρῆναι τὸ ἴσον ἕκαστον, τοὺς μὲν ἐν ἡλικίᾳ στρατιωτικόν, τοὺς δ' ὑπὲρ τὸν κατάλογον ἐξεταστικόν, ἢ ὅπως ἄν τις ὀνομάσαι τοῦτο.*

λαμβανέτω] Bekk., Sauppe, Dind., and West. read *λαμβάνων*, from F S, keeping up the construction *μένων . . ὑπάρχων*.

§ 35. **πλὴν μικρόν**] *μικρῶν* S, and so West.; "in a word, without adding or subtracting; only removing a little the irregularity that exists, I have brought (by the propositions in the previous sections) the state into order by establishing a uniform regulation for receiving money, for serving as a soldier, for sitting on juries, in short (1. 13, *πάνθ'*), for doing what each according to his age is equal to and occasion may require."

ἀπορεῖν] *καλεῖ τὸ λαμβάνειν τοὺς δύο ὀβολούς, ἐξὸν πλουτεῖν ἀπὸ τοῦ πολέμου.* Schol. "to be helpless," Mr. Kennedy, which I prefer as suiting the context better; "in no case have I proposed that we should give to those who won't work what belongs to those who will, or that you should yourselves be idle (2. 13), take your ease (8. 53) and be helpless, while you hear that such a one's mercenaries are victorious." The reference is perhaps to the mercenaries whose success reported at Athens occasioned the tale about punishing Philip mentioned at the beginning of the speech. Grote, 11. 468.

§ 36. **τι τῶν δεόντων**] "any service for you." Compare the similar language in 4. 27.

ἀξιῶ] "I would have," "I call upon." Buttm. *Ind. Mid.* The emphatic position of *τῆς τάξεως* and *τῆς ἀρετῆς* should be noticed: "and not withdraw from that post—the post of honour—which your ancestors bequeathed to you won by many a glorious struggle."

τῆς τάξεως] 15. 22, *ταύτην τὴν τάξιν . . . τῆς πολιτείας.* 18. 173, *τὴν τῆς εὐνοίας τάξιν* al.

μετά] Thuc. 1. 70, *ταῦτα μετὰ πόνων πάντα καὶ κινδύνων . . . . μοχθοῦσι*, where see Arnold's note.

Σχεδὸν εἴρηκα ἃ νομίζω συμφέρειν· ὑμεῖς δ' ἕλοισθε ὅ τι καὶ τῇ πόλει καὶ ἅπασι συνοίσειν ὑμῖν μέλλει

Σχεδὸν εἴρηκα] "I think I have said." Lat. "fere" (Cic. *De Off.* I, c. 18, "atque ab iis rebus ... quemadmodum ducatur honestum ... satis fere diximus"). It seems quite unnecessary to understand *ἅπαντα* with Heindorf, Pl. *Protag.* § 93, or *μόνον* with Buttm. in 21. 98, *τοῦτό γε τῆς ὕβρεως αὐτοῦ σχεδὸν αἴτιον εὑρήσετε ὄν.*

CATENA CLASSICORUM

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DEMOSTHENIS
ORATIONES PUBLICAE

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PREFACE.

As the plan of this edition seems sufficiently indicated by the general character of the series of which it forms a part, a few words of explanation will suffice by way of preface. To the three genuine speeches of Demosthenes contained in this Part of Vol. I. the Fourth Philippic has been added for the sake of completeness, and in compliance with the example set by many editors. The text is that of Bekker's stereotyped edition, published in 1854 by B. Tauchnitz, which has been implicitly followed, except in some few instances where reasons have been assigned for the changes made. In other speeches, where matter purely critical will be more in place than in the present volume, it will probably be necessary to depart from Bekker's text more frequently, as I cannot but think that his deference to the unsupported authority of MS. S has been carried to an extent which seriously impairs the value of his last recension. In the mean time changes of the text have been sparingly made, and the readings of the best MSS. and conjectures of critics noticed only where they were likely to be interesting.

It only remains for me to acknowledge my obligations to the editions of Sauppe, Westermann, Franke, and Redhautz, which I have had before me throughout; and especially to Mr. Shilleto's edition of the *De Falsâ Legatione*. The numerous

references in the notes will suffice to show how much this edition owes to that admirable work. The abbreviations used in referring to Grammars and Editions are not likely to present any difficulty. It is only necessary to say, that by 'Bekk. st.' is meant Bekker's stereotyped edition; and by 'Bekker,' the edition of 1824 contained in Bekker's 'Oratores Attici.'

March, 1868.

ΔΗΜΟΣΘΕΝΟΥΣ

ΚΑΤΑ ΦΙΛΙΠΠΟΥ Α.

ΥΠΟΘΕΣΙΣ. *Κακῶς ἐν τῷ πολέμῳ τῷ πρὸς Φίλιππον οἱ Ἀθηναῖοι φερόμενοι συνεληλύθασιν εἰς ἐκκλησίαν ἀθυμοῦντες. ὁ τοίνυν ῥήτωρ τήν τε ἀθυμίαν πειρᾶται παύειν, λέγων οὐδὲν εἶναι θαυμαστὸν εἰ ῥᾳθυμοῦντες κεκράτηνται, καὶ εἰσηγεῖται πῶς ἂν ἄριστα τῷ πολέμῳ προσενεχθεῖεν. κελεύει δὲ δύο δυνάμεις παρασκευάσασθαι, μίαν μὲν μείζω, πολιτικήν, ἥτις οἴκοι μένουσα πρὸς τὰς κατὰ καιρὸν χρείας ἕτοιμος ὑπάρξει, ἑτέραν δὲ ἐλάττω, ξένων ὄντων τῶν στρατευομένων, παραμεμιγμένων δὲ (πολιτῶν). ταύτην κελεύει τὴν δύναμιν μὴ Ἀθήνησι μένειν μηδὲ ἐκ τῆς πόλεως ποιεῖσθαι τὰς βοηθείας, ἀλλὰ περὶ τὴν Μακεδονίαν ἀναστρέφεσθαι πολεμοῦσαν ἀδιαλείπτως, ἵνα μὴ τοὺς ἐτησίας πνέοντας ἐπιτηρήσας ὁ Φίλιππος ἢ καὶ τὸν χειμῶνα, ἡνίκα Ἀθήνηθεν εἰς Μακεδονίαν πλεῖν οὐ δυνατόν, ἐπιχειρῇ τοῖς πράγμασι καὶ παρὰ τὴν ἀπουσίαν τὴν τῶν Ἀθηναίων ἁπάντων κρατῇ, ἀλλ' ἐγγὺς ἡ πρὸς αὐτὸν ἀντιταξομένη δύναμις ὑπάρχῃ.*

1. *Εἰ μὲν περὶ καινοῦ τινὸς πράγματος προυτίθετο, ὦ ἄνδρες Ἀθηναῖοι, λέγειν, ἐπισχὼν ἂν ἕως οἱ πλεῖστοι τῶν*

ARGUMENT.—**ἐν τῷ π.**] i. e. the war about Amphipolis. Their losses in the war are given in i. 9, &c.

ἀθυμοῦντες] Cf. § 2.

After **παραμεμιγμένων δέ** Bekk. st. has *πολιτῶν* in brackets. Dind. reads *παραμεμιγμένων δὲ καὶ πολιτῶν*, and omits *καὶ ταύτην* and *τὴν δύναμιν*.

τὰς βοηθείας] Cf. § 32, where *βοηθείαις*, "militibus subitariis," are opposed to *παρασκευῇ συνεχεῖ*.

τοὺς ἐτησίας] These were north-west winds, which blew every year about the dog-days (Arist. *Probl.* 26. 2, *οἱ μὲν ἐτησίαι βορέαι καθεστηκότος τοῦ ἀέρος πνέουσι (θέρους γὰρ πνέουσι), οἱ δὲ νότοι ἦρος*), breaking the heat of the summer (Sen. *Quaest. Nat.* 8. 10, "Etesiarum flatus aestatem frangit"). Philip availed himself of them, as they were strong enough to prevent the Athenians from sailing to the north. 4. 31.

τὸν χειμῶνα] § 31.

παρά] "through," § 11. For an analysis of the speech, see Grote, 11. 434. Thirl. 5. 297.

§ 1. **προυτίθετο**] Isocr. 8. 15 has the fuller expression *παρελήλυθα γὰρ . . . ἀποφανούμενος ἃ τυγχάνω γιγνώσκων . . . περὶ ὧν οἱ πρυτάνεις προτιθέασι.* Cf. Schöm. *Ass. of the Ath.* c. 11. But the people and the city are also said *προτιθέναι λόγον*, Ps. Dem. 25. 9; 18. 236, and Dissen. in l. We have also the passive construction

εἰωθότων γνώμην ἀπεφήναντο, εἰ μὲν ἤρεσκέ τί μοι τῶν ὑπὸ τούτων ῥηθέντων, ἡσυχίαν ἂν ἦγον, εἰ δὲ μή, τότ' ἂν αὐτὸς ἐπειρώμην ἃ γιγνώσκω λέγειν· ἐπειδὴ δὲ περὶ ὧν πολλάκις εἰρήκασιν οὗτοι πρότερον συμβαίνει καὶ νυνὶ σκοπεῖν, ἡγοῦμαι καὶ πρῶτος ἀναστὰς εἰκότως ἂν συγγνώμης τυγχάνειν. εἰ γὰρ ἐκ τοῦ παρεληλυθότος χρόνου τὰ δέοντα οὗτοι συνεβούλευσαν, οὐδὲν ἂν ὑμᾶς νῦν ἔδει βουλεύεσθαι.

2. Πρῶτον μὲν οὖν οὐκ ἀθυμητέον, ὦ ἄνδρες Ἀθηναῖοι, τοῖς παροῦσι πράγμασιν, οὐδ' εἰ πάνυ φαύλως ἔχειν δοκεῖ. ὃ γάρ ἐστι χείριστον αὐτῶν ἐκ τοῦ παρεληλυθότος χρόνου, τοῦτο πρὸς τὰ μέλλοντα βέλτιστον ὑπάρχει. τί οὖν ἐστὶ τοῦτο; ὅτι οὐδέν, ὦ ἄνδρες Ἀθηναῖοι, τῶν δεόντων ποιούντων ὑμῶν κακῶς τὰ πράγματα ἔχει, ἐπεί τοι εἰ πάνθ' ἃ

in 3. 18. As the subject of debate had already been laid before the assembly, it has been thought that the imperfect could not have been used by the orator. Dind. feels the difficulty so strongly that he proposes in his notes to read προὐτέθειτο. But the passage quoted from Isocrates shows that the objection is without ground, and that the present or imperfect could be used with propriety by any speaker till the debate was concluded. "had the subject just proposed for debate been any new one, I should have waited . . ." In ἐπισχὼν ἄν, ἄν of course belongs to ἦγον.

ἕως . . ἀπεφήναντο] "till . . had (should have) addressed you." West., who thinks that ἄν affects ἀπεφήναντο, is clearly wrong. Cf. Don. p. 581.

τῶν εἰωθότων] sc. γν. ἀποφήνασθαι. Cf. Schöm. p. 111, Engl. Tr. Cf. Isocr. 6. 2, εἰ μέν τις τῶν εἰθισμένων ἐν ὑμῖν ἀγορεύειν ἀξίως ἦν τῆς πόλεως εἰρηκώς, πολλὴν ἂν ἡσυχίαν ἦγον, νῦν δ' ὁρῶν . . . and the parody of this *locus communis* in Arist. *Eccl.* 151.

γνώμην in this phrase is regularly used without the article, as in 18. 189; al.

ἡ. ἂν ἦγον] "I had remained silent."

περὶ ὧν] Bekk. and Dind. West. and Sauppe follow S in reading ὑπέρ, referring to ὑπὲρ τούτων 2. 3.

ἀναστάς)(the people who sat: 18. 191; 6. 3, ἡμεῖς οἱ παριόντες . . . . ὑμεῖς οἱ καθήμενοι, "our hearers."

ἐκ τοῦ π. χ.] "a superiore inde tempore." "Usu factum est, ut obscuratâ initii cogitatione saepe nihil nisi tempus significet *quo* quid eveniat; sic ἐκ νυκτός significant 'noctu,' ἐξ ἡμέρας 'interdiu.'" Sauppe. 18. 26, ἐκ παντὸς τοῦ χρόνου. Cf. 2. 12, κάτωθεν. "had advised proper measures in time past, there would have been no need for us to be deliberating now."

§ 2. οὖν] 1. 3.

ἀθ. . . . πράγμασιν] Madv. 44.

ὃ . . . αὐτῶν] 1. 4. "that feature of them," "that which is the worst in them as regards the past." In 9. 5 we have τὸ χ. ἐν τοῖς παρεληλυθόσι. The argument is similar to that in 1. 4: cf. also 9. 5.

ποιούντων . . . πραττόντων] The sense is, "your affairs are in a bad state because you do nothing that is

προσῆκε πραττόντων οὕτως εἶχεν, οὐδ' ἂν ἐλπὶς ἦν αὐτὰ βελτίω γενέσθαι. 3. ἔπειτα ἐνθυμητέον καὶ παρ' ἄλλων ἀκούουσι καὶ τοῖς εἰδόσιν αὐτοῖς ἀναμιμνησκομένοις, ἡλίκην ποτ' ἐχόντων δύναμιν Λακεδαιμονίων, ἐξ οὗ χρόνος οὐ πολύς, ὡς καλῶς καὶ προσηκόντως οὐδὲν ἀνάξιον ὑμεῖς ἐπράξατε τῆς πόλεως, ἀλλ' ὑπεμείνατε ὑπὲρ τῶν δικαίων τὸν πρὸς ἐκείνους πόλεμον. τίνος οὖν ἕνεκα ταῦτα λέγω; ἵν' εἰδῆτε, ὦ ἄνδρες Ἀθηναῖοι, καὶ θεάσησθε ὅτι οὐδὲν οὔτε φυλαττομένοις ὑμῖν ἐστὶ φοβερὸν οὔτ', ἂν ὀλιγωρῆτε, τοιοῦτον οἷον ἂν ὑμεῖς βούλοισθε, παραδείγμασι χρώμενοι

needful; were it otherwise, if you performed every duty and they were in this state notwithstanding, there could be no possible hope of their amendment." The aor. inf. without ἄν after ἐλπίς, as in 1. 14. Bacon, as is well known, employs this passage in his *Novum Org.* 1, Aphor. 94.

§ 3. **ἔπειτα**] without δέ after πρῶτον μέν, as in § 34; 6. 3, &c.

ἐνθυμητέον] sc. ὑμῖν. "Deinde considerare vos oportet, et ab aliis audientes, et qui ipsi nostis [the older members of the assembly] in memoriam revocantes." Schäf. Cf. Thuc. i. 42, ὧν ἐνθυμηθέντες καὶ νεώτερός τις παρὰ πρεσβυτέρων αὐτὰ μαθών: Isocr. 5. 42; Lyc. § 93, τίς γὰρ οὐ μέμνηται τῶν πρεσβυτέρων ἢ τῶν νεωτέρων οὐκ ἀκήκοε; and so frequently.

ἡλίκην . . . ὡς] "what a mighty power . . . it is not long ago, and yet how nobly." Such multiplication of interrogatives in the same sentence is common: inf. § 36; 19. 63; 21. 143, ᾧ τινῶν εὐεργεσιῶν ὑπαρχουσῶν . . . πῶς ἐχρήσανθ' ὑμῶν οἱ πρόγονοι; 23. 107; Soph. *Aj.* 1185. Don. p. 382.

ἐξ οὗ χ. οὐ πολύς] Isocr. 5. 47 uses the same expression in speaking of the power of Sparta at the time alluded to by Dem., οὗτοι ἄρχοντες τῶν Ἑ. ἐξ οὗ χρόνος οὐ πολὺς καὶ κατὰ γῆν καὶ κατὰ θάλατταν: Thuc. 1. 6, οὐ πολὺς χρόνος ἐπειδή: ib. ad fin. οὐ πολλ' ἔτη ἐπειδή. Cf. Lob. Soph. *Aj.* 600. ἐστι, which Schäfer supplies, never appears, I think, in these phrases, which seem to have been used parenthetically as adverbial expressions.

προσηκόντως] because it was the privilege of Athens, as the orators told them, to be the champion of the oppressed and defender of the liberties of the rest of the Greeks. Cf. 6. 8; 10. 11; 9. 45; 15. 22, ὑμᾶς . . . δόξαν ἔχοντας τοῦ σώζειν τοὺς ἀτυχοῦντας ἀεί: ib. 30, ἐὰν ὑποληφθῆτε κοινοὶ προστάται τῆς πάντων ἐλευθερίας εἶναι: 16. 15; al. Arist. *Rhet.* i. 9. 31, καὶ ὅσα κατὰ τὸ προσῆκον· οἷον, εἰ ἄξια τῶν προγόνων, καὶ τῶν προϋπηργμένων. This war is mentioned also in 2. 24.

τῶν δικαίων] Cf. 2. 24, where the words τῶν Ἑλληνικῶν are added. They are read here by some MSS., and inserted in the text by Dind. and Redh. According to Bekker's reading the meaning is general, "in the cause of right and justice," and the words cannot, in the absence of some defining phrase, be translated "the rights of G.," however much this may be implied.

φυλαττομένοις = ἂν φυλάττησθε.

ἂν . . βούλοισθε] Bekk. st.; Bekk. ἂν βούλησθε, and so Redh. and Fr. The optative is required by the sense, which is "as you would wish," "nothing goes as you would like to see it."

τῇ τότε ῥώμῃ τῶν Λακεδαιμονίων, ἧς ἐκρατεῖτε ἐκ τοῦ προσέχειν τοῖς πράγμασι τὸν νοῦν, καὶ τῇ νῦν ὕβρει τούτου, δι' ἣν ταραττόμεθα ἐκ τοῦ μηδὲν φροντίζειν ὧν ἐχρῆν. 4. εἰ δέ τις ὑμῶν, ὦ ἄνδρες Ἀθηναῖοι, δυσπολέμητον οἴεται τὸν Φίλιππον εἶναι, σκοπῶν τό τε πλῆθος τῆς ὑπαρχούσης αὐτῷ δυνάμεως καὶ τὸ τὰ χωρία πάντα ἀπολωλέναι τῇ πόλει, ὀρθῶς μὲν οἴεται, λογισάσθω μέντοι τοῦθ', ὅτι εἴχομέν ποτε ἡμεῖς, ὦ ἄνδρες Ἀθηναῖοι, Πύδναν καὶ Ποτίδαιαν καὶ Μεθώνην καὶ πάντα τὸν τόπον τοῦτον οἰκεῖον κύκλῳ, καὶ πολλὰ τῶν μετ' ἐκείνου νῦν ὄντων ἐθνῶν αὐτονομούμενα καὶ ἐλεύθερα ὑπῆρχε καὶ μᾶλλον ἡμῖν ἐβούλετ' ἔχειν οἰκείως ἢ 'κείνῳ. 5. εἰ τοίνυν ὁ Φίλιππος τότε ταύτην ἔσχε τὴν γνώμην, ὡς χαλεπὸν πολεμεῖν ἐστὶν Ἀθηναίοις ἔχουσι τοσαῦτα ἐπιτειχίσματα τῆς αὑτοῦ χώρας ἔρημον

τῇ τότε ῥ.] "the strength ... at that time." So τῇ νῦν ὕβρει: 23. 134, τὴν ἤδη χάριν. Thuc. 2. 64, τῷ ἤδη προθύμῳ.

τούτου] the word here does not express contempt, as Stallb., Pl. *Crito*, p. 65 A, seems to suppose. Krüger, correctly I think, remarks, "omnino οὗτος et ὅδε nunquam nisi nomine addito sic videntur usurpata esse." Cf. 3. 12.

§ 4. εἰ δέ τις] With the mode of argument comp. 2. 22; 8. 48. For the position of εἶναι, 8. 33; 9. 31; 20. 92, ἀλλὰ νεώτεροι οἱ νόμοι ... τῶν ψηφισμάτων αὐτῶν ὑμῖν εἰσίν.

πλῆθος] "at the magnitude of the power (Grote, 11. 410) now at his command (his existing power) and the loss by our state of ..."

χωρία] Pydna, &c.

μέντοι] after μεν, as 3. 2; 4. 4; al.

τὸν τ. τοῦτον] defined by Pydna &c., "that we (emphatic) once held ... all that region as our own (1. 18) round about." Isocr. 15. 107 says that Timotheus took some towns (he mentions Torone and Potidæa among others), ὧν ληφθεισῶν ἅπας ὁ τόπος ὁ περιέχων οἰκείως ἠναγκάσθη τῇ πόλει γενέσθαι.

πολλά] 1. 12, 13, 23.

μετ' ἐκείνου] "on his side:" inf. 8; Thuc. 3. 56; 6. 88.

αὐτ. καὶ ἐλ.] see n. to 1. 23.

ἢ 'κείνῳ] Bekk. His note is "'κεινωι S, quae est perpetua hujus pronominis in bonis libris vel elisio vel crasis; ceteri ἐκείνῳ." He now reads ἢ κείνῳ, as also in 8. 15; ἢ κείνους, 9. 11; ἃ κεῖνοι, 9. 41; ἢ κεῖνοι, 18. 178; but ἢ ἐκείνῳ, 2. 22. and ὁ ἐκείνων, 15. 27. Dind. in these passages has ἢ 'κείνῳ, &c.; in 9. 41, ἁκεῖνοι: in i. 27 he has ἢ 'κεῖ where Bekk. reads ἢ ἐκεῖ. I have followed Dind. in rejecting the Ionic form.

§ 5. ἔσχε τὴν γν.] "got the idea," "been possessed with the idea."

ἐστίν] Madv. 130 *b*.

ἐπιτειχίσματα] i. e. Pydna, &c. Cf. Thuc. i. 143 with Arnold's note. χώρας is in the gen. as depending on the whole word, not on the preposition. Madv. 48 r. Dem. 15. 12, τῆς αὐτῆς (Artemisia) ἀρχῆς ἐπιτείχισμα. Ar. *Rhet.* 3, c. 3, καὶ ὡς Ἀλκιδάμας τὴν φιλοσοφίαν ἐ. τῶν νόμων.

ὄντα συμμάχων, οὐδὲν ἂν ὧν νυνὶ πεποίηκεν ἔπραξεν, οὐδὲ τοσαύτην ἐκτήσατο δύναμιν. ἀλλ' εἶδεν, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο καλῶς ἐκεῖνος, ὅτι ταῦτα μέν ἐστιν ἅπαντα τὰ χωρία ἆθλα τοῦ πολέμου κείμενα ἐν μέσῳ, φύσει δ' ὑπάρχει τοῖς παροῦσι τὰ τῶν ἀπόντων καὶ τοῖς ἐθέλουσι πονεῖν καὶ κινδυνεύειν τὰ τῶν ἀμελούντων. 6. καὶ γάρ τοι ταύτῃ χρησάμενος τῇ γνώμῃ πάντα κατέστραπται καὶ ἔχει, τὰ μὲν ὡς ἂν ἑλών τις ἔχοι πολέμῳ, τὰ δὲ σύμμαχα καὶ φίλα ποιησάμενος· καὶ γὰρ συμμαχεῖν καὶ προσέχειν τὸν νοῦν τούτοις ἐθέλουσιν ἅπαντες οὓς ἂν ὁρῶσι παρεσκευασμένους καὶ πράττειν ἐθέλοντας ἃ χρή. ἂν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, καὶ ὑμεῖς ἐπὶ τῆς τοιαύτης ἐθελήσητε γενέσθαι γνώμης νῦν, 7. ἐπειδήπερ οὐ πρότερον, καὶ ἕκαστος ὑμῶν, οὗ δεῖ καὶ δύναιτ' ἂν παρασχεῖν αὑτὸν χρήσιμον τῇ πόλει, πᾶσαν ἀφεὶς τὴν εἰρωνείαν ἕτοιμος πράττειν ὑπάρξῃ, ὁ μὲν

πεποίηκεν ἔπραξεν] "notabilis copulatio verborum, non vere synonymorum, sed hic pro synonymis positorum." Schäf. I believe this to be as unfounded as his remark about *θέλω* and *βούλομαι* referred to on 1. 1. An examination of the passages where the verbs are found together will show that there is no necessity in any to depart from the usual distinction. Cf. supr. 2; infr. 20; 9. 5; 8. 2; 9. 17; 18. 62, *τί προσῆκον ἦν ἑλέσθαι πράττειν* (what particular measures) *καὶ ποιεῖν* (general policy) *τὴν πόλιν;* 19. 102, *ὅτι πράξει ταῦτα καὶ ποιήσει,* "execute and do these things." Here we may translate "nothing (emphasized by *ἂν* as 1. 1) of all that he has accomplished would he have attempted."

For **εἶδεν** Cobet, *Nov. Lect.* p. 222, proposes *ᾔδειν*, which West. adopts. But cf. 6. 8, *εἶδε τοῦτο ὀρθῶς ὅτι* (where West. also reads *εἶδε*); 19. 239; 23. 156, where again West. has *εἶδε*. "but he saw this well," though we did not.

κείμενα ἐν μ.] "offered to competition," a common metaphor. Ps. Dem. 7. 31; Xen. *An.* 3. 1. 21.

ὑπάρχει] "belong to." "Sensus est: *τοῦ ἐφ' ἅπασι παρόντος* (2. 23) *τῷ στρατεύματι* (1. 4) *φ. ὑπάρχει τὰ τῶν ἀπηρτημένων καὶ ταῖς παρασκευαῖς καὶ ταῖς γνώμαις* (infr. 12)." Krüger.

§ 6. **χρ. τῇ γ.**] "by acting on this principle."

τὰ μέν] "some as conquests, others attached to him as friends and allies," i. e. the Thessalians and Olynthians.

In **ὡς ἄν**, *ἂν* of course goes with the verb. Cf. 1. 7.

καὶ προσ. . . . ἅπαντες] an hexameter line: cf. 1. 5.

ἐπὶ . . . γενέσθαι] "adopt the same principle." *εἶναι ἐπί*, on the other hand, of a principle adopted and acted upon. 21. 213, *τὴν γνώμην . . . ἐφ' ἧς νῦν ἐστέ*: ib. 199, *ἐπὶ ὑπερηφανίας εἶναι*: inf. § 9. Jelf, 633. 3 *f*.

§ 7. **ἐπειδήπερ**] note to 3. 33. "now, since you did not before."

παρασχεῖν . . χρ.] "make himself useful."

τὴν εἰρωνείαν] infr. 37. "*εἰρωνεία*

χρήματ' ἔχων εἰσφέρειν, ὁ δ' ἐν ἡλικίᾳ στρατεύεσθαι,—συνελόντι δ' ἁπλῶς ἢν ὑμῶν αὐτῶν ἐθελήσητε γενέσθαι καὶ παύσησθε αὐτὸς μὲν οὐδὲν ἕκαστος ποιήσειν ἐλπίζων, τὸν δὲ πλησίον πάνθ' ὑπὲρ αὐτοῦ πράξειν, καὶ τὰ ὑμέτερ' αὐτῶν κομιεῖσθε, ἂν θεὸς ἐθέλῃ, καὶ τὰ κατερρᾳθυμημένα πάλιν ἀναλήψεσθε, κἀκεῖνον τιμωρήσεσθε. 8. μὴ γὰρ ὡς θεῷ νομίζετ' ἐκείνῳ τὰ παρόντα πεπηγέναι πράγματα ἀθάνατα, ἀλλὰ καὶ μισεῖ τις ἐκεῖνον καὶ δέδιεν, ὦ ἄνδρες Ἀθηναῖοι, καὶ φθονεῖ, καὶ τῶν πάνυ νῦν δοκούντων οἰκείως ἔχειν· καὶ ἅπανθ' ὅσα περ καὶ ἐν ἄλλοις τισὶν ἀνθρώποις ἔνι, ταῦτα κἀν τοῖς μετ' ἐκείνου χρὴ νομίζειν ἐνεῖναι. κατέπτηχε μέντοι πάντα ταῦτα νῦν, οὐκ ἔχοντ' ἀποστροφὴν διὰ τὴν ὑμετέραν βραδυτῆτα καὶ ῥᾳθυμίαν, ἣν

τὸ ἐναντίον ἐστι τῇ ἀλαζονείᾳ ὅταν δυνάμενός τις ποιῆσαι φάσκῃ μὴ δύνασθαι· ἀλαζὼν γάρ ἐστιν ὁ ἐπὶ πλέον ἑαυτοῦ κομπάζων καὶ αὔξων, εἴρων δ' ἐπὶ τὸ ἧττον ἄγων καὶ μειῶν." Bekk. *Anecd.* 243. 20 (quoted by Sauppe). Arist. *Eth. Nic.* 2. 7. 11. "and each of you giving up all evasion, hold himself ready."

ὁ δ' ἐν ἡλ.] 1. 28.

σ. δ' ἁπλῶς] Madv. 38 *c*. Ps. Dem. 11. 16, συνελόντι φράσαι. Hyper. *Fun. Or.* § 110, συνελόντι δ' εἰπεῖν. "and in a word plainly."

ὑμῶν . . γ.] 2. 30; here explained by what follows.

αὐτός] Madv. 160. Cobet, *Nov. L.* p. 237. "each of you expecting to do nothing himself . . . will perform all duties for him." 14. 15, quoted on 2. 25. Cf. 9. 74.

κομιεῖσθε] "will recover," 2. 28. Isocr. (8. 5) complains of those who inspired the people with such hopes, ὡς καὶ τὰς κτήσεις τὰς ἐν ταῖς πόλεσι κομιούμεθα καὶ τὴν δύναμιν ἀναληψόμεθα . . ."

ἐθέλῃ] Dind. and others θέλῃ. Cf. 2. 20.

πάλιν ἀναλ.] an apparent pleonasm often found. Thuc. 4. 75, ἀναλαμβάνουσι τὸ χωρίον πάλιν. Ps. Dem. 11. 21. Redh. calls attention to the antithesis in κατερρᾳθυμημένα and ἀναλήψεσθε.

§ 8. **ἀθάνατα**] proleptic: "that his present power is secured to him as a god in everlasting possession."

ἀλλά] "no! there are that both hate . . ." For the matter of fact see 1. 21; 2. 15; 8. 41. For τις comp. Aesch. *Choeph.* 59. Bekk. now follows S in omitting αὐτῷ, which he had after ἔχειν: and with the same MSS. omits ὑμῖν after συνοίσειν in § 51. Dind. retains αὐτῷ.

ὅσα περ καὶ . . . κἀν] The young student should notice the double *καί* required by the "prope constans Graecorum usus" (Heind. *Phaed.* 64 c). Cf. 21. 1; Thuc. 1. 83; al. "and all the feelings there are in any other men (fear, hatred, the love of freedom, 1. 23) we must suppose . . ."

π. ταῦτα] "alle diese Völkerschaften." Cf. 1. 22, ταῦτα: Thuc. 1. 18. 5; *Eth. Nic.* 8. 8. 3. And so in reference to classes of men, 18. 318; and Xen. *Oecon.* 6. 13 (quoted by Schäf.), ζωγράφους ἀγαθοὺς . . . καὶ τὰ ἄλλα τὰ τοιαῦτα.

ἀποστροφήν] ἀντὶ τοῦ καταφυγήν. Harpocr. Thuc. 8. 75, ἀποστροφὴν σωτηρίας. Cf. 8. 41.

ἀποθέσθαι φημὶ δεῖν ἤδη. 9. ὁρᾶτε γάρ, ὦ ἄνδρες Ἀθηναῖοι, τὸ πρᾶγμα, οἷ προελήλυθεν ἀσελγείας ἄνθρωπος, ὃς οὐδ' αἵρεσιν ὑμῖν δίδωσι τοῦ πράττειν ἢ ἄγειν ἡσυχίαν, ἀλλ' ἀπειλεῖ καὶ λόγους ὑπερηφάνους, ὥς φασι, λέγει, καὶ οὐχ οἷός ἐστιν ἔχων ἃ κατέστραπται μένειν ἐπὶ τούτων, ἀλλ' ἀεί τι προσπεριβάλλεται καὶ κύκλῳ πανταχῇ μέλλοντας ἡμᾶς καὶ καθημένους περιστοιχίζεται. 10. πότ' οὖν, ὦ ἄνδρες Ἀθηναῖοι, πότε ἃ χρὴ πράξετε; ἐπειδὰν τί γένηται; ἐπειδὰν νὴ Δί' ἀνάγκη ᾖ. νῦν δὲ τί χρὴ τὰ γιγνόμενα ἡγεῖσθαι; ἐγὼ μὲν γὰρ οἴομαι τοῖς ἐλευθέροις μεγίστην ἀνάγκην τὴν ὑπὲρ τῶν πραγμάτων αἰσχύνην εἶναι. ἢ βούλεσθε, εἰπέ μοι, περιιόντες αὐτῶν πυνθάνεσθαι "λέγεταί τι καινόν;" γένοιτο γὰρ ἄν τι καινότερον ἢ Μακεδὼν ἀνὴρ Ἀθηναίους καταπολεμῶν καὶ τὰ τῶν Ἑλλήνων διοικῶν;

ἤδη] 1. 2. Cf. 2. 26.

§ 9. **ἀσελγείας**] in its usual sense of insolence or violence towards others. Hence it is joined with *ὕβρις* (21. 1) and *ὠμότης* (21. 88).

οἷός ἐστιν] "and incapable of resting in the possession of . . . he is ever trying to compass something more, and is throwing his net about us on every side while we dally and sit still."

μένειν ἐπί] 8. 14, 47; 24. 86, *ἐπέμεινεν ἐπὶ τοῦ κακουργήματος*. Cf. what he says of P. in 1. 14.

περιστοιχίζεται continues the metaphor from hunting, *κατὰ γὰρ τὰς ἐκδρομὰς τῶν θηρίων ὀρθὰ ξύλα ἱστᾶσιν ἃ καλοῦσι στοίχους ἢ στόχους, καταπεταννύντες αὐτῶν δίκτυα ἵν' ἐὰν αὐτοὺς ἐκφύγῃ τὰ θηρία ἐς τὰ δίκτυα ἐμπέσῃ*. Harp. Cf. 6. 27.

§ 10. **πότ' . . . πότε**] 1. 19.

ἐπειδὰν τί γ.] Madv. 198. Don. p. 383. Lob. *Aj.* 77.

νὴ Δί'] "I suppose:" very common in Dem. after *ὅταν*, *ἵνα*, &c. in giving, with a touch of irony, answers to such questions as that here. 8. 50.

ἀνάγκη ᾖ] Bekk. st. from S; *ἀνάγκη τις ᾖ*, Bekk.

τί . . τὰ γ.] Madv. 97, note. Dem. 9. 16, "but in what light ought we to regard what is taking place *now*" if not as such a case of necessity, so that the time you are waiting for is come?

ἐγὼ μὲν γάρ] Cf. 3. 8. "[I ask you] for I;" "for my part I." With this section comp. 8. 51.

εἰπέ μοι, without reference to the number of persons addressed; so 8. 74. Arist. *Ach.* 319, *εἰπέ μοι, τί φειδόμεσθα*; so *φέρε* 8. 34. S has *ὅρα* used in the same way in 20. 21, and 55.

περιιόντες] Cf. § 48. Bekk., *πυνθανόμενοι* [*κατὰ τὴν ἀγοράν*]. The words in brackets he now omits as a gloss from the margin.

αὐτῶν] "of one another:" 9. 21. Herm. *Trach.* 451. Don. *New Crat.* § 174.

γένοιτο γάρ] "why can there be any greater news than a M. (contemptuously, 3. 16; 9. 31) . . and controlling the affairs of Greece?" *γάρ* often introduces in this way a question expressive of surprise, impatience, and the like, as *nam* in Latin, "why," "pray," "I should like to know:" 9. 68. Virg. *Georg.* 4. 445, "nam quis te juvenum . . ."

"τέθνηκε Φίλιππος;" "οὐ μὰ Δί'." 11. "ἀλλ' ἀσθενεῖ;" τί δ' ὑμῖν διαφέρει; καὶ γὰρ ἂν οὗτός τι πάθῃ, ταχέως ὑμεῖς ἕτερον Φίλιππον ποιήσετε, ἄνπερ οὕτω προσέχητε τοῖς πράγμασι τὸν νοῦν· οὐδὲ γὰρ οὗτος παρὰ τὴν αὑτοῦ ῥώμην τοσοῦτον ἐπηύξηται ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν. καίτοι καὶ τοῦτο. 12. εἴ τι πάθοι καὶ τὰ τῆς τύχης ἡμῖν, ἥπερ ἀεὶ βέλτιον ἢ ἡμεῖς ἡμῶν αὐτῶν ἐπιμελούμεθα, καὶ τοῦτ' ἐξεργάσαιτο, ἴσθ' ὅτι πλησίον μὲν ὄντες, ἅπασιν ἂν τοῖς πράγμασι τεταραγμένοις ἐπιστάντες ὅπως βούλεσθε διοικήσαισθε, ὡς δὲ νῦν ἔχετε, οὐδὲ διδόντων τῶν καιρῶν Ἀμφίπολιν δέξασθαι δύναισθ' ἄν, ἀπηρτημένοι καὶ ταῖς παρασκευαῖς καὶ ταῖς γνώμαις.

13. Ὡς μὲν οὖν δεῖ τὰ προσήκοντα ποιεῖν ἐθέλοντας ὑπάρχειν ἅπαντας ἑτοίμως, ὡς ἐγνωκότων ὑμῶν καὶ πεπεισ-

§ 11. ἀσθενεῖ] 1. 23; 3. 5, which passage explains why they took so lively an interest in the news of Philip's sickness.

οὗτος] "for even should any thing happen to this Philip (cf. the next section) . . ."

οὕτω] "in this way," "in the way you are doing."

παρά] "through." Arn. on Thuc. i. 141, παρὰ τὴν αὑτοῦ ἀμέλειαν, says, "this is exactly expressed in vulgar English, 'all along of his own neglect.'" It is surprising that he should have thought this sense of παρά unusual. Cf. 9.2; 18. 232; 19. 42; 21. 96; Lys. 3. 4, παρὰ τὴν ἡλικίαν: al. Madv. 75. 1 *g.* Buttm. *Ind. Mid.* s. v.

καίτοι καὶ τ.] the same phrase occurs 18. 133: cf. 19. 314, καὶ γὰρ αὖ τοῦτο: 21. 167. "there is this also."

§ 12. τὰ τῆς τ.] "the favour of F." Cf. § 45. Bekk. st. omits ὑπάρξαι, which he read after ἡμῖν from "mrg. S." Dind. retains ὑπάρξαι, and encloses καὶ τοῦτ' ἐξεργάσαιτο in brackets.

ἐπιμελούμεθα is sufficiently supported by Thuc. i. 82, against Cobet's proposal to read ἐπιμελεῖται. This special favour of Τύχη, which obviated the ill effects of their δυσβουλία, is often alluded to. Eupolis, Πόλεις, fr. 7, ὦ πόλις, πόλις, ὡς εὐτυχὴς εἶ μᾶλλον, ἢ καλῶς φρονεῖς: Arist. *Nub.* 583; *Eccl.* 476: cf. 2. 22.

καὶ τοῦτ'] i. e. the death of P. to crown her other favours: 1. 7.

ἐπιστάντες must not be taken with ἄν, as West. proposes. Cf. 1. 1, ἀκούσαντες. "if you were on the spot, coming as you would upon (you would come upon) the general confusion (which would follow his death), and manage . . at your pleasure." With ἐπιστάντες comp. 6. 5.

διδόντων] "offered you."

ἀπηρτημένοι)(πλησίον ὄντες. "far away from the spot with both . ." In 18. 59 we have the active ἀπαρτᾶν τὸν λόγον τῆς γραφῆς: Ps. D. 10. 1, ταῖς γνώμαις ὑμῶν ἀφεστήκατε τῶν πραγμάτων.

§ 13. ἐθ. ὑπάρχειν not quite = ἐθέλειν: ὑπάρχω does not lose in this resolution with the participle its proper force of "to be ready beforehand." "presuming then (Madv. 182) that you are con-

armament.

μένων, παύομαι λέγων· τὸν δὲ τρόπον τῆς παρασκευῆς ἣν ἀπαλλάξαι ἂν τῶν τοιούτων πραγμάτων ὑμᾶς οἴομαι, καὶ τὸ πλῆθος ὅσον, καὶ πόρους οὕστινας χρημάτων, καὶ τἆλλα ὡς ἄν μοι βέλτιστα καὶ τάχιστα δοκεῖ παρασκευασθῆναι, καὶ δὴ πειράσομαι λέγειν, δεηθεὶς ὑμῶν, ὦ ἄνδρες Ἀθηναῖοι, τοσοῦτον. 14. ἐπειδὰν ἅπαντα ἀκούσητε, κρίνατε, μὴ πρότερον προλαμβάνετε· μηδ' ἂν ἐξ ἀρχῆς δοκῶ τινὶ καινὴν παρασκευὴν λέγειν, ἀναβάλλειν με τὰ πράγματα ἡγείσθω. οὐ γὰρ οἱ "ταχὺ" καὶ "τήμερον" εἰπόντες μάλιστα εἰς δέον λέγουσιν (οὐ γὰρ ἂν τά γε ἤδη γεγενημένα τῇ νυνὶ βοηθείᾳ κωλῦσαι δυνηθείημεν), 15. ἀλλ' ὃς ἂν δείξῃ τίς πορισθεῖσα παρασκευὴ καὶ πόση καὶ πόθεν διαμεῖναι δυνήσεται ἕως ἂν ἢ διαλυσώμεθα πεισθέντες τὸν πόλεμον ἢ περιγενώμεθα τῶν ἐχθρῶν· οὕτω γὰρ οὐκέτι

vinced . . that there ought to exist a readiness on the part of all . . :" cf. 3. 7; 18. 95, ὑπάρχειν . . εἰδότας, "know already;" 21. 41, ἐγνωσμέν' ὑπάρχῃ παρ' ὑμῖν.

ἀπαλλάξαι ἂν] Madv. 173. Cf. 6. 10, ἂν . . προέσθαι: 9. 1, οὐκ ἂν ἡγοῦμαι δύνασθαι. After ὅσον and οὕστινας we must understand ἀπ. ἂν οἴομαι, "its strength and the supplies of money, and how the other requisites might, I think, be best and most expeditiously got ready, I will at once . ."

καὶ δή] 20. 65. Herm. *Vig.* p. 817.

§ 14. **κρίνατε . . προλ.**] i. e. "form your judgment when you have heard all I have to say – don't be prejudging as I go on." Madv. 141.

μή] Bekk. with S, and so Dind. Vulg. καὶ μή. The passages quoted by Sauppe show that both modes of expression are common. 18. 287, ἐμὲ ἐχειροτόνησαν καὶ οὐχ ὑμᾶς: 21. 74, ὕβρει καὶ οὐκ οἴνῳ: 20, to 141; 21. 182, δι' ἔνδειαν οὐ δι' ὕβριν: ib. 183; 5. 16; 19. 94; infr. § 26: cf. 1. 22.

πρότερον προλ.] for the apparent pleonasm cf. Thuc. 1. 23, προέγραψα πρῶτον: 6. 57, πρότερον . . προτιμωρήσασθαι: 8. 66, πρότερον . . προύσκεπτο.

καινήν] "Talem (novum dicit) qualem Athenienses hucusque non instruxerant, aptum ad illum atque parem rebus cum successu gerendis." Schäf. Rather it was καινήν, as being one that διαμεῖναι δυνήσεται, and ἣ συνεχῶς πολεμήσει, § 19, as opposed to the hasty βοήθειαι usually recommended.

λέγειν] "propose," "recommend."

ἀναβάλλειν] "that I am putting off," "delaying our operations." 8. 52, λόγους ἐξ ὧν ἀναβάλλουσι . . ὑμᾶς, "put you off," "amuse you." More commonly in the middle, of those who put things off on their own account: infr. 38; 3. 9 al.

μ. εἰς δέον] "most to the purpose:" 3. 28; infr. 40.

τῇ νυνὶ β.] supr. 5, τῇ νῦν ὕβρει.

§ 15. **ἀλλ' ὅς**] "but he who can show what, and how large, and from what source provided, must be the force that will be able to keep the field." He had already used nearly the same words in 14. 2.

πεισθέντες] "on our own terms."

οὕτω contains the condition. Madv. 135 *b*.

τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς. οἶμαι τοίνυν ἐγὼ ταῦτα λέγειν ἔχειν, μὴ κωλύων εἴ τις ἄλλος ἐπαγγέλλεταί τι. ἡ μὲν οὖν ὑπόσχεσις οὕτω μεγάλη, τὸ δὲ πρᾶγμα ἤδη τὸν ἔλεγχον δώσει· κριταὶ δ' ὑμεῖς ἔσεσθε.

16. Πρῶτον μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, τριήρεις πεντήκοντα παρασκευάσασθαί φημι δεῖν, εἶτ' αὐτοὺς οὕτω τὰς γνώμας ἔχειν ὡς, ἐάν τι δέῃ, πλευστέον εἰς ταύτας αὐτοῖς ἐμβᾶσιν. πρὸς δὲ τούτοις τοῖς ἡμίσεσι τῶν ἱππέων ἱππαγωγοὺς τριήρεις καὶ πλοῖα ἱκανὰ εὐτρεπίσαι κελεύω. 17. ταῦτα μὲν οἶμαι δεῖν ὑπάρχειν ἐπὶ τὰς ἐξαίφνης ταύτας ἀπὸ τῆς οἰκείας χώρας αὐτοῦ στρατείας εἰς Πύλας καὶ Χερρόνησον καὶ Ὄλυνθον καὶ ὅποι βούλεται· δεῖ γὰρ ἐκείνῳ τοῦτο ἐν τῇ γνώμῃ παραστῆναι, ὡς ὑμεῖς ἐκ τῆς ἀμελείας

τοῦ λοιποῦ] Don. § 452; Madv. 66 *a*, r. 1.

μὴ κ.] "without offering opposition." Thuc. 2. 83, ἐτάξοντο κύκλον τῶν νεῶν ὡς μέγιστον οἷοί τ' ἦσαν μὴ διδόντες διέκπλουν.

τὸ δὲ πρ.] "but the performance shall at once give the means of testing it."

§ 16. **τριήρ. πεντ.**] a small number, relatively to the strength of their fleet which consisted at this time of at least 300 triremes. Cf. 14. 18. Böckh, *Publ. Econ.* bk. 2, c. 21.

οὕτω . . ὡς] "be prepared, should circumstances require it, to embark on board them *ourselves*, and sail."

πλευστέον] sc. ὄν. 14. 14, οὕτω διακεῖσθαι τὰς γνώμας ὡς ἕκαστον ἑκόντα προθύμως ὅ τι ἂν δέῃ ποιήσοντα. Madv. 181, r. 2; Lob. *Aj.* 281.

τοῖς ἡ.] Madv. 50 *a*, r. 3. In 14. 13 Dem. gives 1000 as the number of the Athenian cavalry: ὅστις ὁρῶν ὑμῖν χιλίους μὲν ἱππέας . . At the beginning of the Peloponnesian War they had, including ἱπποτοξόται, 1200. Thuc. 2. 13; Arist. *Eq.* 225. Böckh, *Publ. Econ.* p. 263, Engl. Tr.

ἱ. τριήρεις] "Vide ne τριήρεις ex antecedentibus irrepserit. Inf. 21, καὶ ἱππαγωγοὺς τούτοις . . Nisi forte αἱ ἱ. τριήρεις oppositae fuerunt ταῖς ταχείαις, de quibus § 22." Schäf. The latter is the true view. Inscriptions published by Böckh (*De Re Navali Ath.* pp. 74, 403) show that Trierarchs were appointed to them as to the regular war vessels: Τριήραρχος Σπίνθαρος Μνησιθείδου Φυλάσιος, Τριήρης ἱππηγὸς Καλλιστώ, Λυσικλέους ἔργον. Cf. Thuc. 2. 56.

πλοῖα] τὰ φέροντα τὰ ἐπιτήδεια καὶ ὑπηρετικά. Schol. "auxiliary vessels." In Thuc. 6. 30 the πλοῖα which accompanied the expedition to Sicily are distinguished from the σιταγωγοὶ ὁλκάδες: cf. Thuc. 2. 83; 6. 44.

§ 17. **ὑπάρχειν**] "be ready."

ἐξ . . . στρατείας] Grote, 11. 447.

Πύλας] 18. 32: Grote, ib. p. 414.

παραστῆναι] Bekk. and Dind. "the thought ought to present itself to him in his mind;" "he ought to be impressed with the belief that . ." West. and Redh. read παραστῆσαι, from S, "you ought to make this suggest itself to him . . ." Cf. 3. 1.

ἐκ] "rousing out of."

τῆς ἀ. . . τῆς ἄγαν] For the re-

ταύτης τῆς ἄγαν, ὥσπερ εἰς Εὔβοιαν καὶ πρότερόν ποτέ φασιν εἰς Ἁλίαρτον καὶ τὰ τελευταῖα πρῴην εἰς Πύλας, ἴσως ἂν ὁρμήσαιτε. 18. οὔτοι παντελῶς οὐδ' εἰ μὴ ποιήσαιτ' ἂν τοῦτο, ὡς ἔγωγέ φημι δεῖν, εὐκαταφρόνητόν ἐστιν, ἵν' ἢ διὰ τὸν φόβον εἰδὼς εὐτρεπεῖς ὑμᾶς (εἴσεται γὰρ ἀκριβῶς· εἰσὶ γάρ, εἰσὶν οἱ πάντ' ἐξαγγέλλοντες ἐκείνῳ παρ' ἡμῶν αὐτῶν πλείους τοῦ δέοντος) ἡσυχίαν ἔχῃ, ἢ παριδὼν ταῦτα ἀφύλακτος ληφθῇ, μηδενὸς ὄντος ἐμποδὼν πλεῖν ἐπὶ τὴν ἐκείνου χώραν ὑμῖν, ἂν ἐνδῷ καιρόν. 19. ταῦτα μέν ἐστιν ἃ πᾶσι δεδόχθαι φημὶ δεῖν καὶ παρεσκευάσθαι προσήκειν οἶμαι· ~~πρὸς δὲ τούτοις~~ δύναμίν τινα,

peated art. cf. 2. 16, *ταῖς στρ. ταύταις ταῖς ἄνω κάτω*. Madv. 9 *a*. With *τῆς ἄγαν* cm. supr. *τὰς ἐξαίφνης . . αἱ λίαν*, 6. 21; 19. 272.

ὥσπερ] sc. *ὡρμήσατε*, "as you did to E.," 1. 8: cf. 8. 74.

φασιν] the antithesis to *ἀκούω*, 3. 21.

Ἁλίαρτον] 18. 32. Grote, 9. 408.

τὰ τελ. πρῴην] "lastly the other day," inf. 24. Lys. 6. 12, *τὸ τελ. νυνί*: Dem. 19. 200, *τὰ τελ. δ' ἔναγχος*.

§ 18. **οὐδ' εἰ μὴ π. ἄν**] "even supposing you should not do this . ." 24. 154, *οὐδὲ σπέρμα δεῖ καταβάλλειν . . οὐδ' εἰ μή πω ἂν ἐκφύοι . .* In this construction the opt. with *ἄν* included in the clause introduced by *εἰ* is the apodosis to a condition commonly suppressed. In 20. 62 it is expressed, *οὐκοῦν αἰσχρὸν εἰ μέλλοντες μὲν εὖ πάσχειν συκοφάντην ἂν ταῦτα λέγοντα ἡγοῖσθε, ἐπὶ δὲ τῷ ἀφελέσθαι . . ἀκούσεσθε*: *μέλλοντες* being the protasis to *ἂν ἡγοῖσθε*, and in Antiph. 6. 29, *δεινὸν εἰ οἱ αὐτοὶ μάρτυρες τούτους μὲν ἂν μαρτυροῦντες πιστοὶ ἦσαν, ἐμοὶ δὲ μαρτυροῦντες ἄπιστοι ἔσονται*. Here an *εἰ τύχοι* or the like might be supplied. Cf. Jelf, 860. 1; Don. § 507, and the admirable note of Mr. Shill. on *De F. Leg.* § 190.

εὐτρεπεῖς] "participium requiro," Schäf.; but cf. 2. 1; 18. 10, *εἰ γὰρ ἴστε με τοιοῦτον*: 19. 87, *πρὸς Πορθμῷ . . ἀκούοντες δύναμιν Φιλίππου καὶ ξένους*: 20. 13, *ἐπ' ἄλλων . . ἴδοι τις ἂν τοιοῦτον*, where Cobet would insert *ὄν*: al.

εἰσὶ . . εἰσίν] 1. 19. "for there are, there are, I repeat, persons from among ourselves (inf. § 27) more than there ought to be, who report every thing to him." We can hardly suppose that there was as yet any Macedonian party. The expressions used by Dem. in 2. 4, &c. only refer to the character of the policy of those to whom he refers, and do not mean to imply that they were in Philip's pay. The allusion here is no doubt more particularly to the actors Neoptolemus and Aristodemus (5. 6; 19. 12). The Athenians, when they heard the words *οἱ ἐξαγγέλλοντες*, would have no doubt as to the persons meant.

μηδενός] neuter: "there being nothing to hinder."

ἐνδῷ κ.] "should he give you . ." Thuc. 2. 87, *οὐκ ἐνδώσομεν πρόφασιν*.

§ 19. **δεδόχθαι . . π.**] "at once determined upon . ." Madv. 171, r. 1; Don. p. 409. 8. 3, *συμφέρειν καὶ βεβουλεῦσθαι καὶ παρεσκευάσθαι*: 14. 17, *οὕτω συντετάχθαι φημὶ δεῖν*: 18. 78; Soph. *El.* 1338.

For **πρὸς δὲ τούτοις** F S have *πρὸ δὲ τούτων*, which is adopted by

ὦ ἄνδρες Ἀθηναῖοι, φημὶ προχειρίσασθαι δεῖν ὑμᾶς, ἣ συνεχῶς πολεμήσει καὶ κακῶς ἐκεῖνον ποιήσει. (μή μοι μυρίους μηδὲ δισμυρίους ξένους, μηδὲ τὰς ἐπιστολιμαίους ταύτας δυνάμεις) ἀλλ' ἣ τῆς πόλεως ἔσται, κἂν ὑμεῖς ἕνα κἂν πλείους κἂν τὸν δεῖνα κἂν ὁντινοῦν χειροτονήσητε στρατηγόν, τούτῳ πείσεται καὶ ἀκολουθήσει. 20. καὶ τροφὴν ταύτῃ πορίσαι κελεύω. ἔσται δ' αὕτη τίς ἡ δύναμις καὶ πόση, καὶ πόθεν τὴν τροφὴν ἕξει, καὶ πῶς ταῦτ' ἐθελήσει ποιεῖν; ἐγὼ φράσω, καθ' ἕκαστον τούτων διεξιὼν χωρίς. ξένους μὲν λέγω — καὶ ὅπως μὴ ποιήσετε ὃ πολλάκις ὑμᾶς ἔβλαψεν· πάντ' ἐλάττω νομίζοντες εἶναι τοῦ δέοντος, καὶ τὰ μέγιστ' ἐν τοῖς ψηφίσμασιν αἱρούμενοι, ἐπὶ τῷ πράττειν οὐδὲ τὰ μικρὰ ποιεῖτε· ἀλλὰ τὰ μικρὰ ποιήσαντες καὶ πορίσαντες τούτοις προστίθετε, ἂν ἐλάττω φαίνηται. 21. λέγω δὴ τοὺς πάντας στρατιώτας δισχιλίους, τούτων δὲ

Dind. and Sauppe. Cf. inf. § 22, *τί πρὸς τούτοις*, which, together with the import of the previous sentence, is conclusive in favour of Bekker's reading.

ἣ with the fut. ind. as 1. 3.

μή μοι] Madv. 32. Ar. *Nub.* 84; *Acharn.* 345, *μή μοι πρόφασιν*, "none of your 10,000 mercenaries;" the accusative depending on the verb involved in *μή μοι*.

ἐπιστολιμαίους] as we say "on paper." The meaning is made clear by § 30.

ταύτας] i. e. of which you are so fond, "of yours:" sup. § 17.

τῆς π. ἔσται] "but one which will belong to the state" (inf. 27; Ps. Dem. 25. 25, *τῶν πονηροτάτων . . ἡ πόλις γίγνεται*: Soph. *Ant.* 737); whereas the mercenaries went off upon expeditions of their own: inf. 24; 2. 28.

Before the first **κἂν**, "and whether," West. and Fr., following H. Wolf and Schäf., unnecessarily insert *καί*: "and whether you elect one or more, or this or that man (2. 31), or any one whatever as general, will . ."

§ 20. **ἔσται δ'**] "what kind of a force this shall be" (sup. § 13, *τὸν . . τρόπον*), *τίς* being here equivalent to *ποία τις*.

ταῦτ' referring to *ἡ τῆς π. ἔσται* and *τούτῳ* to *ἀκολουθήσει*.

καθ' ἕκαστον] "discussing each of these points separately," the gen. *τούτων* depending on *καθ' ἕκαστον*, regarded as one word: cf. 2. 24; 9. 22, *καθ' ἕνα . . τῶν Ἑλλήνων*.

ξένους μέν] the sentence, interrupted by *καὶ ὅπως*, is commenced afresh by *λέγω δή* at the beginning of § 21.

καὶ ὅπως μή] "and beware of doing . ." Madv. 124, r. 1; 8. 38; affirmatively 19. 94, *καὶ ὅπως, ὥσπερ ἐρωτῶσι προθύμως, οὕτω καὶ ποιεῖν ἐθελήσουσιν*.

τοῦ δ.] "the occasion."

τὰ μέγιστ'] 3. 14. "the strongest measures in your decrees, when it comes to the execution you do not perform even the least . .:" cf. 3. 4, 5, 15; inf. §§ 36, 37.

ἐλάττω] "inadequate," "insufficient."

§ 21. **τοὺς πάντας**] "I recommend then . . in all." Madv. 11, r. 4.

στρατιώτας] here "foot-sol-

Ἀθηναίους φημὶ δεῖν εἶναι πεντακοσίους, ἐξ ἧς ἄν τινος ὑμῖν ἡλικίας καλῶς ἔχειν δοκῇ, χρόνον τακτὸν στρατευομένους, μὴ μακρὸν τοῦτον, ἀλλ' ὅσον ἂν δοκῇ καλῶς ἔχειν, ἐκ διαδοχῆς ἀλλήλοις· τοὺς δ' ἄλλους ξένους εἶναι κελεύω. καὶ μετὰ τούτων ἱππέας διακοσίους, καὶ τούτων πεντήκοντα Ἀθηναίους τοὐλάχιστον, ὥσπερ τοὺς πεζούς, τὸν αὐτὸν τρόπον στρατευομένους· καὶ ἱππαγωγοὺς τούτοις. 22. εἶεν· τί πρὸς τούτοις ἔτι; ταχείας τριήρεις δέκα· δεῖ γάρ, ἔχοντος ἐκείνου ναυτικόν, καὶ ταχειῶν τριήρων ἡμῖν, ὅπως ἀσφαλῶς ἡ δύναμις πλέῃ. πόθεν δὴ τούτοις ἡ τροφὴ γενήσεται; ἐγὼ καὶ τοῦτο φράσω καὶ δείξω, ἐπειδάν, διότι τηλικαύτην ἀποχρῆν οἶμαι τὴν δύναμιν καὶ πολίτας τοὺς στρατευομένους εἶναι κελεύω, διδάξω.

diers:" cf. §§ 28, 33, where στρ. are opposed to ἱππεῖς.

ἐξ ἧς ἄν τινος . . ἡλ.] i. e. from whatever age, down to the περίπολοι or any intermediate year. We have the reverse mode of reckoning in 3. 4. Aristotle (ap. Harpocr. p. 170, Bekk.) says, χρῶνται δέ (the Athenians) τοῖς ἐπωνύμοις καὶ πρὸς τὰς στρατείας καὶ ὅταν ἡλικίαν ἐκπέμπωσι προγράφουσιν ἀπὸ τίνος ἄρχοντος ἐπωνύμου μέχρι τίνος δεῖ στρατεύεσθαι, which clearly explains this passage. Hence the expression in Aesch. 2. 168, τὰς ἄλλας τὰς ἐκ διαδοχῆς ἐξόδους τὰς ἐν τοῖς ἐπωνύμοις ἐξῆλθον: cf. Schöm. *Ant. Jur. Gr.* p. 251. "of whatever age you may think advisable."

ἀλλήλοις] depending on ἐκ διαδοχῆς, Jelf, 593. 2: "relieving each other." Cf. the passage just quoted from Aesch. Dem. 21. 164. In 2. 31 we have κατὰ μέρος.

τοὐλάχιστον] Madv. 14 *a*, r. 3.

ὥσπερ . . . τὸν αὐτόν] 1. 15. In many of the passages where ὥσπερ is found after ὁ αὐτός, critics have wished to substitute ὅσπερ. But we find καθάπερ also after ὁ αὐτός, which proves, as Bremi remarks (*App. Crit.* p. 93. 15), that such change would be wrong. 23. 41, τοῖς αὐτοῖς ἐνεχέσθω καθάπερ ἂν τὸν Ἀθηναῖον κατακτείνῃ, though he had just before said τὴν αὐτὴν δίκην δέδωκεν ἥνπερ ἂν . . : cf. Heind. on Pl. *Phaed.* 86 A, τῷ αὐτῷ λόγῳ ὥσπερ σύ . . On the *navy* of Philip see Grote, 11. 424; on the dat. τούτοις, 1. 22.

τοὺς πεζούς] the case being, as often after ὥσπερ, &c., assimilated to that to which ὥσπερ, &c., refer. Thuc. 1. 69, ὥσπερ ἐκεῖνον: 6. 65, ὥσπερ καὶ ἡμᾶς.

§ 22. **τηλικαύτην**] "of such amount," the context in each case determining whether the amount is great or small; here of course the latter. As only part of the expedition was to consist of Athenian citizens, Dobree and Halm propose to read συστρατευομένους: Spengel conj. τοῖς στρατευομένοις παρεῖναι (as in the next section πολ. δὲ παρεῖναι). West. takes εἶναι as = παρεῖναι, which is impossible. But the ordinary reading does not seem to present any insuperable difficulty if we suppose the article to refer to those mentioned in τακτὸν χρόνον στρατευομένους and τὸν αὐτὸν χρ. στρ.: "why I think a force of such amount is sufficient, and recommend that those serving (as I have said) should be *citizens*," πολίτας being emphatic by position.

23. Τοσαύτην μὲν, ὦ ἄνδρες Ἀθηναῖοι, διὰ ταῦτα, ὅτι οὐκ ἔνι νῦν ἡμῖν πορίσασθαι δύναμιν τὴν ἐκείνῳ παραταξομένην, ἀλλὰ λῃστεύειν ἀνάγκη καὶ τούτῳ τῷ τρόπῳ τοῦ πολέμου χρῆσθαι τὴν πρώτην, οὐ τοίνυν ὑπέρογκον αὐτὴν (οὐ γὰρ ἔστι μισθὸς οὐδὲ τροφή) οὐδὲ παντελῶς ταπεινὴν εἶναι δεῖ. πολίτας δὲ παρεῖναι καὶ συμπλεῖν διὰ ταῦτα κελεύω, ὅτι καὶ πρότερόν ποτ' ἀκούω ξενικὸν τρέφειν ἐν Κορίνθῳ τὴν πόλιν, οὗ Πολύστρατος ἡγεῖτο καὶ Ἰφικράτης καὶ Χαβρίας καὶ ἄλλοι τινές, καὶ αὐτοὺς ὑμᾶς συστρατεύεσθαι· 24. καὶ οἶδα ἀκούων ὅτι Λακεδαιμονίους παραταττόμενοι μεθ' ὑμῶν ἐνίκων οὗτοι οἱ ξένοι καὶ ὑμεῖς μετ' ἐκείνων. ἐξ οὗ δ' αὐτὰ καθ' αὑτὰ τὰ ξενικὰ ὑμῖν στρατεύεται, τοὺς φίλους νικᾷ καὶ τοὺς συμμάχους, οἱ δ' ἐχθροὶ μείζους τοῦ δέοντος γεγόνασιν. καὶ παρακύψαντα ἐπὶ τὸν τῆς πόλεως πόλεμον, πρὸς Ἀρτάβαζον καὶ παν-

So that the meaning will simply be, "why I recommend that there should be a body of citizens in the force sent out."

§ 23. **Τοσαύτην μέν**] "a force of such strength (**ἀποχρῆν οἶμαι**) because."

ἔνι] 2. 4.

νῦν] emphatic.

παραταξομένην] "to meet him in the field." 9. 49; 16. 10, *ἐκινδυνεύσατε καὶ παρετάξασθε*: 18. 208; Thuc. 5. 4.

λῃστεύειν] of guerilla warfare. Thuc. 4. 41, *λῃστείας καὶ τοιούτου πολέμου*. Comp. Livy, 3. 61 fin.; 29. 6, "latrociniis magis quam justo bello—gerebatur res."

τὴν πρώτην] 3. 2.

ἀκούω] 3. 21. On the pres. inf. Madv. 171 *b*, r. 2.

ἐν Κορίνθῳ] Thirl. 4, c. 36; Grote, 9. 454 sq.

§ 24. **οἶδα ἀκούων**] 3. 3. "I have heard."

μεθ' ὑμῶν] "fighting by your side and you by theirs." K.

ἐνίκων] "pluries," Fr. Though the orator may mean to be understood so here, the imperfect is regularly used in reference to single victories. Thuc. 1. 13 ad fin.; 1. 49; Andoc. 1. 107, *μαχεσάμενοί τε ἐνίκων*, i. e. in the battle of Marathon. Madv. 110 *a*, r. 2. Dem. refers in particular, no doubt, to the famous exploit of Iphicrates in cutting off the Spartan Mora. Thirl. 4. 423; Grote, 9. 482.

ἐξ οὗ . . στρ.] Madv. 110 *a*, r.

νικᾷ] "they have been gaining victories over," not your enemies, but "your friends." On the increasing employment of mercenaries and soldiers of fortune at this period see Grote, 11. 390; Thirl. 5. 210. We find bitter complaints in the orators of their excesses: cf. the passages quoted by Grote, ib. p. 312; also Isocr. 4. 115; 8. 44. Dem. here and in 8. 9 sq. points out with justice that this was in a great degree owing to their not providing them with pay.

δ'] "while your enemies."

παρακ. ἐπί] "after a hasty glance at:" cf. the illustrations in L. and S.

πρὸς Ἀρτάβαζον] as Chares, 2. 28.

ταχοῖ μᾶλλον οἴχεται πλέοντα, ὁ δὲ στρατηγὸς ἀκολουθεῖ, εἰκότως· οὐ γὰρ ἔστιν ἄρχειν μὴ διδόντα μισθόν. 25. τί οὖν κελεύω; τὰς προφάσεις ἀφελεῖν καὶ τοῦ στρατηγοῦ καὶ τῶν στρατιωτῶν, μισθὸν πορίσαντας καὶ στρατιώτας οἰκείους ὥσπερ ἐπόπτας τῶν στρατηγουμένων παρακαταστήσαντας, ἐπεὶ νῦν γε γέλως ἔσθ' ὡς χρώμεθα τοῖς πράγμασιν. εἰ γὰρ ἔροιτό τις ὑμᾶς, εἰρήνην ἄγετε, ὦ ἄνδρες Ἀθηναῖοι; μὰ Δί' οὐχ ἡμεῖς γε, εἴποιτ' ἄν, ἀλλὰ Φιλίππῳ πολεμοῦμεν. 26. οὐκ ἐχειροτονεῖτε δὲ ἐξ ὑμῶν αὐτῶν δέκα ταξιάρχους καὶ στρατηγοὺς καὶ φυλάρχους καὶ ἱππάρχους δύο; τί οὖν οὗτοι ποιοῦσιν; πλὴν ἑνὸς ἀνδρός, ὃν ἂν ἐκπέμψητε ἐπὶ τὸν πόλεμον, οἱ λοιποὶ τὰς πομπὰς πέμπουσιν ὑμῖν μετὰ τῶν ἱεροποιῶν· ὥσπερ γὰρ οἱ πλάττοντες τοὺς πηλίνους, εἰς τὴν ἀγορὰν χειροτονεῖτε τοὺς

μὴ διδόντα] "if he does not find them pay."

§ 25. **τὰς προφάσεις**] 2. 27.

τῶν στρ.] "of the conduct of the officers in command:" cf. 1. 28; inf. 47.

παρακαταστήσαντας] "attaching to them." Ps. Dem. 49. 25, *ἀλλ' οὐκ ἂν παρακαταστήσαντά τινα τῶν οἰκείων φυλάττειν*, "would not have set . ."

γέλως] the predicate, as in 1. 3; 19. 72, *ἔστι δὲ ταῦτα γέλως*. "for the way in which we are *now* managing the thing is a mockery," "perfectly ridiculous."

μὰ Δί'] "no, indeed, you would say, we are at war with Philip."

§ 26. **ἐχειροτονεῖτε, κ.τ.λ.**] "Suspicor scribendum . . *καὶ χειροτονεῖτε* . . Ipsum imperfectum *ἐχειροτονεῖτε*, cui hic locus non est, movet vitii suspicionem." Schäf. The ordinary reading is beyond suspicion. "but did you not keep electing (during the whole time you have been at war) from among yourselves . ."

ἑνὸς ἀνδρός.] *Gr. and R. Ant.* s. v.; Schöm. *Ant. Jur. Gr.* p. 251 sq.

μετὰ τῶν ἱ.] "assist the sacrificers to conduct your processions for you," instead of being on service, as they ought to be if you are really at war with P.: cf. 21. 171. It was part of the duty of the hipparch, according to Xen. *Hipparch.* 3, § 1, to take care *ὅπως τὰς πομπὰς ἐν ταῖς ἑορταῖς ἀξιοθεάτους ποιήσει, ἔτι δὲ καὶ τἄλλα ὅσα ἐπιδεικνύναι δεῖ τῇ πόλει ὅπως ᾖ δυνατὸν κάλλιστα ἐπιδεῖξαι, τά τε ἐν Ἀκαδημίᾳ καὶ τὰ ἐν Λυκείῳ καὶ τὰ Φαληροῖ καὶ τὰ ἐν τῷ ἱπποδρόμῳ.* On the Ἱεροποιοί, Aristotle, ap. *Etymol. Mag.* 468. 56, says, Κληρωτοὶ ἄρχοντές εἰσι δέκα τὸν ἀριθμόν, οἳ τά τε μαντεύματα ἱεροθυτοῦσι, κἄν τι καλλιερῆσαι δέῃ, καλλιεροῦσι μετὰ τῶν μαντέων καὶ θυσίας τὰς νομιζομένας ἐπιτελοῦσι καὶ τὰς πενταετηρίδας ἁπάσας διοικοῦσι πλὴν τῶν Παναθηναίων.

τοὺς πηλίνους] "like those who model the clay figures (i. e. of generals, &c.):" see Bekker's *Charicles*, p. 183, Engl. Tr. *εἰς τὴν ἀγ.* belongs also to *οἱ πλάττοντες*: cf. Cob. *Nov. Lect.* p. 94. Why Dem., after saying that the generals helped to conduct the processions, adds that they were elected for the agora, is explained by the remark of C. O. Müller, quoted by Sauppe, "Fori

ταξιάρχους καὶ τοὺς φυλάρχους, οὐκ ἐπὶ τὸν πόλεμον. 27. οὐ γὰρ ἐχρῆν, ὦ ἄνδρες Ἀθηναῖοι, ταξιάρχους παρ' ὑμῶν, ἵππαρχον παρ' ὑμῶν, ἄρχοντας οἰκείους εἶναι, ἵν' ἦν ὡς ἀληθῶς τῆς πόλεως ἡ δύναμις; ἀλλ' εἰς μὲν Λῆμνον τὸν παρ' ὑμῶν ἵππαρχον δεῖ πλεῖν, τῶν δ' ὑπὲρ τῶν τῆς πόλεως κτημάτων ἀγωνιζομένων Μενέλαον ἱππαρχεῖν; καὶ οὐ τὸν ἄνδρα μεμφόμενος ταῦτα λέγω, ἀλλ' ὑφ' ὑμῶν ἔδει κεχειροτονημένον εἶναι τοῦτον, ὅστις ἂν ᾖ.

28. Ἴσως δὲ ταῦτα μὲν ὀρθῶς ἡγεῖσθε λέγεσθαι, τὸ δὲ τῶν χρημάτων, πόσα καὶ πόθεν ἔσται, μάλιστα ποθεῖτε ἀκοῦ-

Atheniensis is fuit situs, ut nullam pompam vel theoriam . . ex interiore urbe missam non oportuerit per forum duci."

§ 27. **γάρ**] sup. § 10.

παρ' ὑμῶν] "from among yourselves."

ἄρχοντας] closing the enumeration—"in short, officers of your own:" 1. 13, *πάνθ'*.

ἵν' ἦν] Madv. 131 *b*, r. 3. So frequently after *ἐχρῆν*, *οὐκ ἐχρῆν*, and similar expressions. Eur. *Hipp.* 641, 929; Pl. *Prot.* 335 *c*. After questions such as in Lys. 1. 42; *εἰ προῄδειν, οὐκ ἂν δοκῶ . . τοῖς φίλοις παραγγεῖλαι, ἵν' ὡς ἀσφαλέστατα . . εἰσῄειν*: 7. 17; after *ἐβουλόμην ἄν*, Lys. 3. 31, 44; 4. 3, &c. "that so the force might be . ."

εἰς . . Λῆμνον] From a lately-discovered frag. of Hyperides we learn that one of the two hipparchs was sent every year to Lemnos, for the purpose, as we may conclude from this passage, of taking part in some procession of the Cleruchs, or other sacred solemnity, rather than for the discharge of military duty.

τὸν παρ' ὑ.)(Menelaus, a foreigner. Lyc. § 105, *τοὺς παρ' ὑμῶν ἡγεμόνας*: Pl. *Soph.* 242 D, *τὸ δὲ παρ' ὑμῶν Ἐλεατικὸν ἔθνος*: Dein. 1. 56, *τὸν παρ' αὐτῶν ἀποστερήσαντα τὸ ναῦλον τὸν πορθμέα*, "that member of their body." Later writers went so far as to say *ἡ παρ' αὐτῶν χώρα, ὁ παρ' ἡμῶν πατήρ*, &c. The Menelaus here spoken of is supposed to have been Philip's half-brother Amyntas' son by his wife Gygaea, as we learn from Justin, 7, c. 4. He and his brother Arrhidaeus are said to have fallen into the hands of Philip when he took Olynthus, and to have been put to death by him.

τῶν . . κτημάτων] Perhaps the Chersonese is meant: cf. 19. 78, where it is spoken of as *τῶν ἰδίων τι κτημάτων* of Athens. Philip had just before this time been extending his dominion in Thrace, and carrying his aggressions to the immediate neighbourhood of the Chersonese. Grote, VI. 428.

καὶ οὐ . . μ.] Cf. 3. 36.

κεχειροτονημένον] "Ab Atheniensibus non poterat *χειροτονεῖσθαι* nisi esset Atheniensis; ut peregrinus et *ξεναγός* non fuit *κεχειροτονημένος*: cf. § 33, *ὁ κύριος καταστὰς ὑφ' ὑμῶν*." Schäf. The meaning then is, "the officer fighting in defence of your possessions ought to have been an Athenian."

§ 28. **τὸ . . . τῶν χρημάτων**] depending upon *ἀκοῦσαι*: "about the supplies, what their amount should be, and where they are to come from," how they are to be raised: supr. 13, *πόρους οὕστινας χρ.*, the third part of his promised exposition.

σαι. τοῦτο δὴ καὶ περαίνω. χρήματα τοίνυν, ἔστι μὲν ἡ τροφή, σιτηρέσιον μόνον τῇ δυνάμει ταύτῃ, τάλαντα ἐνενήκοντα καὶ μικρόν τι πρός, δέκα μὲν ναυσὶ ταχείαις τετταράκοντα τάλαντα, εἴκοσιν εἰς τὴν ναῦν μναῖ τοῦ μηνὸς ἑκάστου, στρατιώταις δὲ δισχιλίοις τοσαῦθ' ἕτερα, ἵνα δέκα τοῦ μηνὸς ὁ στρατιώτης δραχμὰς σιτηρέσιον λαμβάνῃ, τοῖς δ' ἱππεῦσι διακοσίοις οὖσιν, ἐὰν τριάκοντα δραχμὰς ἕκαστος λαμβάνῃ τοῦ μηνός, δώδεκα τάλαντα. 29. εἰ δέ τις οἴεται μικρὰν ἀφορμὴν εἶναι σιτηρέσιον τοῖς στρατευομένοις ὑπάρχειν, οὐκ ὀρθῶς ἔγνωκεν· ἐγὼ γὰρ οἶδα σαφῶς ὅτι, τοῦτ' ἂν γένηται, προσποριεῖ τὰ λοιπὰ αὐτὸ τὸ στράτευμα ἀπὸ τοῦ πολέμου, οὐδένα τῶν Ἑλλήνων ἀδικοῦν οὐδὲ τῶν συμμάχων, ὥστ' ἔχειν μισθὸν ἐντελῆ. ἐγὼ συμπλέων ἐθελοντὴς πάσχειν ὁτιοῦν ἕτοιμος, ἐὰν μὴ ταῦθ' οὕτως ἔχῃ. πόθεν οὖν ὁ πόρος τῶν χρημάτων ἃ παρ' ὑμῶν κελεύω γενέσθαι; τοῦτ' ἤδη λέξω.

τοῦτο δή] "I proceed then to despatch this point also."

χρήματα is put absolutely, as it were a heading to the sentence which follows: "as to supplies, then, the cost of maintenance, mere ration-money . . comes to."

πρός] "over." 22. 60, *καὶ μικρόν τι πρός*. Heind. *Gorg.* 55.

εἰς τὴν ναῦν] "to each ship:" inf. *ὁ στρατιώτης* and *τοῦ μηνός*. On the pay of the Athenian army and navy cf. Böckh, *Publ. Econ.* bk. 2, c. 22.

τοσαῦθ' ἕτερα] "as much more:" cf. Böckh, ib. bk. 2, c. 11 ad fin. note.

§ 29. **ἀφορμὴν εἶναι**] Bekk. st. from F S. Bekk., *ἀφορμήν*. L. and S., who translate "inducement," have mistaken the meaning of the passage, which is, "if any of you thinks that finding the men ration-money only to begin with is a small start, and insufficient provision, he is wrong."

τοῦτ'] i. e. *σιτηρέσιον ὑπάρχειν*: emphatic. Cf. 5. 16, *εἰς τὴν οἰκείαν εἴ τις ἐμβάλοι*: 9. 44, *τῶν Ἀθηναίων δικαίων εἰ μὴ μεθέξει*: 23. 42, *οὕτως ἂν ἄρα τοῦτο γένηται*.

προσποριεῖ] "will provide what else is required from the war" (i. e. not for itself, which would require the middle, but so that you will not have to provide it: cf. *πορίσωσιν*, 2. 16). The meaning is the same as in Thuc. 1. 11, *ὅσον ἤλπιζον αὐτόθεν πολεμοῦντα βιοτεύσειν*. We are reminded of Arist. *Rhet.* 3. 2. 10, *καὶ οἱ μὲν λῃσταὶ αὑτοὺς "ποριστὰς" καλοῦσι νῦν*. Böckh remarks on this passage, in his *Publ. Econ.* bk. 2, c. 22, "this proposal is worthy of remark, as having no parallel in any Grecian author; it is the outline of a plan for embodying a military force to maintain itself at free quarters, and at the same time to form a permanent standing army; though its continuance was indeed limited to the duration of war."

ἕτοιμος is very frequently used without *εἰμι*, as here. Ps. Dem. 10. 4 al.

πόθεν] sc. *ἔσται*.

παρ' ὑ. . . γ.] "to be provided by you."

λέξω] strictly, "I will recite." The way in which he proposed to

ΠΟΡΟΥ ΑΠΟΔΕΙΞΙΣ.

30. *Ἃ μὲν ἡμεῖς, ὦ ἄνδρες Ἀθηναῖοι, δεδυνήμεθα εὑρεῖν, ταῦτά ἐστιν· ἐπειδὰν δ᾽ ἐπιχειροτονῆτε τὰς γνώμας, ἃ ἂν ὑμῖν ἀρέσκῃ χειροτονήσατε, ἵνα μὴ μόνον ἐν τοῖς ψηφίσμασι καὶ ἐν ταῖς ἐπιστολαῖς πολεμῆτε Φιλίππῳ, ἀλλὰ καὶ τοῖς ἔργοις.*

31. *Δοκεῖτε δέ μοι πολὺ βέλτιον ἂν περὶ τοῦ πολέμου καὶ ὅλης τῆς παρασκευῆς βουλεύσασθαι, εἰ τὸν τόπον, ὦ ἄνδρες*

raise the money required, he had worked out in a written scheme, which he now reads to the assembly.

§ 30. **Ἃ μὲν . . ταῦτα**] according to Dionysius (*Ep.* 1 ad Ammon. c. 10) this was the commencement of a new speech. He says, *ἔπειτα* (after the archonship of Theophilus, *Ol.* 108. 1) *Θεμιστοκλῆς ἐφ᾽ οὗ τὴν ἕκτην τῶν κατὰ Φιλίππου δημηγοριῶν ἀπήγγειλε Δημοσθένης περὶ τῆς φυλακῆς τῶν νησιωτῶν καὶ τῶν ἐν Ἑλλησπόντῳ πόλεων, . . ἧς ἐστιν ἀρχή, Ἃ μὲν ἡμεῖς . .* The student may consult on this point Grote, 11. 431, note, and A. Schäf. 2, p. 64. It is sufficient here to say that *ταῦτ᾽ ἐστίν* must, as Petrenz observes, refer to what has gone before, as in 1. 19; 2. 18 al., which would be unintelligible on this hypothesis; and the references in the latter part of the speech to the former are too distinct to admit of our regarding it as the beginning of a distinct oration. Comp. § 32 with 19; 33, *ἐπὶ τῷ π. μένειν*, with § 24; § 43 sq. with 19 sq., &c.

ἡμεῖς] As Dem. never uses the plural in speaking of himself, we may conjecture that *ἡμεῖς* means his political friends, from among whom he had risen, or with whom he was known to act. Others have thought of the Poristae, the Boule, &c. The reader may take his choice. No doubt this was explained in the **Πόρου Ἀπόδειξις.**

ἃ ἂν ὑμῖν ἀρέσκῃ χειροτονήσατε] Bekk. Schäfer proposed *ἐπειδὰν δὲ χειροτονήσητε τὰς γν. . . ἃ ποιήσατε*, a violent and improbable change. Sauppe reads *ἂν ὑμῖν ἀρέσκῃ, χειροτονήσετε*, quoting in support 9. 70, and 14. 14, and this reading Dind. and West. adopt. If Bekker's reading is retained, we must translate, "this is what we have been able to devise: when you come to vote on the resolutions (mine and others that may be proposed, sup. 15), vote whatever you approve (whether mine or another) that . ."

ἐν ταῖς ἐπ.] sup. §§ 19, 20; inf. 45. West. appositely quotes Livy 31. 44, "Athenienses quidem literis verbisque quibus solis valent bellum adversus Philippum gerunt."

§ 31. **ἂν . . β.**] Madv. 173. In some passages of this kind errors have crept in through *ἂν* being withdrawn from the infinitive, as in Isocr. 1. 12, *ἐγώ σοι πειράσομαι συντόμως ὑποθέσθαι δι᾽ ὧν ἄν μοι δοκοίης . . πρὸς ἀρετὴν ἐπιδοῦναι.* Arist. *Vesp.* 1404, *εἰ νὴ Δί᾽ ἀντὶ τῆς κακῆς γλώττης ποθὲν πυροὺς πρίαιο σωφρονεῖν ἄν μοι δοκοῖς*, which Cobet (*Nov. Lect.* p. 362) has well corrected by substituting the indic. *δοκεῖς.* So in 19. 4 the vulg. had *ὡς δή μοι δοκοῖτ᾽ ἂν . . γνῶναι . . τοῦθ᾽ ὑμῖν λέξω.*

τὸν τόπον] "the (geographical) position." 23. 182, *ὥσπερ ἡ Χαλκὶς τῷ τόπῳ τῆς Εὐβοίας πρὸς τῆς Βοιωτίας κεῖται*: ib., *ἣν ὂν ἔχει*

Ἀθηναῖοι, τῆς χώρας, πρὸς ἣν πολεμεῖτε, ἐνθυμηθείητε, καὶ λογίσαισθε ὅτι τοῖς πνεύμασι καὶ ταῖς ὥραις τοῦ ἔτους τὰ πολλὰ προλαμβάνων διαπράττεται Φίλιππος καὶ φυλάξας τοὺς ἐτησίας ἢ τὸν χειμῶνα ἐπιχειρεῖ, ἡνίκ' ἂν ἡμεῖς μὴ δυναίμεθα ἐκεῖσε ἀφικέσθαι. 32. δεῖ τοίνυν ταῦτ' ἐνθυμουμένους μὴ βοηθείαις πολεμεῖν (ὑστεριοῦμεν γὰρ ἁπάντων) ἀλλὰ παρασκευῇ συνεχεῖ καὶ δυνάμει. ὑπάρχει δ' ὑμῖν χειμαδίῳ μὲν χρῆσθαι τῇ δυνάμει Λήμνῳ καὶ Θάσῳ καὶ Σκιάθῳ καὶ ταῖς ἐν τούτῳ τῷ τόπῳ νήσοις, ἐν αἷς καὶ λιμένες καὶ σῖτος καὶ ἃ χρὴ στρατεύματι πάνθ' ὑπάρχει· τὴν δ' ὥραν τοῦ ἔτους, ὅτε καὶ πρὸς τῇ γῇ γενέσθαι ῥᾴδιον καὶ τὸ τῶν πνευμάτων ἀσφαλές, πρὸς αὐτῇ τῇ χώρᾳ καὶ πρὸς τοῖς τῶν ἐμπορίων στόμασι ῥᾳδίως ἔσται.

τόπον ὅστις οἶδεν ὑμῶν . . Cic. *ad Fam.* 1. 7. 6 (quoted by Sauppe), "eam esse naturam et regionem provinciae tuae;" *Pro Arch.* § 21; Dem. 18. 145.

τοῖς πνεύμασι] explained by *φυλάξας τοὺς ἐτησίας*: "by the winds and seasons gets the start of us, and accomplishes most of his designs, and watches for the monsoon to commence them."

τοὺς ἐτησίας] note to Arg.: cf. 8. 14. 17. Grote, 2, p. 297, note.

τὸν χ.] 2. 23. We have an instance of this in the siege of Heraeum Teichos, 3. 4. Navigation was suspended in the winter. Vegetius, 4. 39, "Ex die tertio Iduum Novembris usque in diem sextum Iduum Martiarum maria clauduntur." Comp. the remarkable passage in Andoc. 1. 137, where he argues that if the gods had looked upon him as the impious person he was represented by his enemies to be, they would surely have punished him when he ventured across the sea in winter: *τίς γὰρ κίνδυνος μείζων ἀνθρώποις ἢ χειμῶνος ὥρᾳ πλεῖν τὴν θάλατταν;* With *φυλάξας* cf. Thuc. 2. 2. 3. So *τηρεῖν*, Thuc. 4. 26. 4.

ἡνίκ' ἂν . . . μὴ δ.] i. e. in his opinion, "when he thinks we . ." Xen. *Oecon.* c. 11. 14, *ἀνίστασθαι μὲν ἐξ εὐνῆς εἴθισμαι ἡνίκ' ἂν ἔτι ἔνδον καταλαμβάνοιμι, εἴ τινα δεόμενος ἰδεῖν τυγχάνοιμι.*

§ 32. **βοηθείαις**] "subitariis militibus")(*παρασκευῇ συνεχεῖ καὶ δυνάμει*: cf. 8. 47.

ἁπάντων] "for every thing:" as they were on the occasions mentioned below in § 35.

συνεχεῖ] "standing," "permanent," such as he recommends in §§ 15, 19.

χειμαδίῳ] "as a winter station for the force." *δυνάμει* as *ξένοις*, 1. 22.

ταῖς . . νήσοις] i. e. Halonnesus, Peparethus, &c.

ἃ χρή] sc. *ὑπάρχειν*, "every thing required by." 1. 27, *ὅσ' ἀνάγκη στρατοπέδῳ.*

τὴν . . ὥραν] "during the season." Madv. 30.

τὸ τῶν πν.] "there is no danger from the winds." Inf. 45, *τὸ τῶν θεῶν . . τὸ τῆς τύχης.*

πρὸς . . ῥ. ἔσται] "immo *εἴσεσθε*," Bekk., which Dind. now adopts: "You will easily learn the time of the year when . ." This conj. had already been made by H. Wolf. Surely there is no need for any change. During the winter the force will be stationed at one of

33. Ἃ μὲν οὖν χρήσεται καὶ πότε τῇ δυνάμει, παρὰ τὸν καιρὸν ὁ τούτων κύριος καταστὰς ὑφ᾽ ὑμῶν βουλεύσεται· ἃ δ᾽ ὑπάρξαι δεῖ παρ᾽ ὑμῶν, ταῦτ᾽ ἐστὶν ἃ ἐγὼ γέγραφα. ἂν ταῦτα, ὦ ἄνδρες Ἀθηναῖοι, πορίσητε τὰ χρήματα πρῶτον ἃ λέγω, εἶτα καὶ τἆλλα παρασκευάσαντες, τοὺς στρατιώτας, τὰς τριήρεις, τοὺς ἱππέας, ἐντελῆ πᾶσαν τὴν δύναμιν νόμῳ κατακλείσητε ἐπὶ τῷ πολέμῳ μένειν, τῶν μὲν χρημάτων αὐτοὶ ταμίαι καὶ ποristαὶ γιγνόμενοι, τῶν δὲ πράξεων παρὰ τοῦ στρατηγοῦ τὸν λόγον ζητοῦντες, παύσεσθ᾽ ἀεὶ περὶ τῶν αὐτῶν βουλευόμενοι καὶ πλέον οὐδὲν ποιοῦντες. 34. καὶ ἔτι πρὸς τούτῳ πρῶτον μέν, ὦ ἄνδρες Ἀθηναῖοι, τὸν μέγιστον τῶν ἐκείνου πόρων ἀφαιρήσεσθε. ἔστι δ᾽ οὗτος τίς; ἀπὸ τῶν ὑμετέρων ὑμῖν πολεμεῖ συμμάχων, ἄγων καὶ φέρων τοὺς

the neighbouring islands—"during the season of the year when it is both easy to stand in to the shore . . it will easily operate close to his country and the entrances of his sea-ports," to land troops to carry out the system of *λῃστεία* recommended in § 23, and to interfere with commerce.

§ 33. **Ἃ . . . χρ.**] Madv. 27 *a*, r. 2: cf. 3. 6. "how then, and when he . . . the officer put by you in command of." On the position of the participle, 3. 3.

παρὰ τὸν κ.] "alongside of," "at the moment of," "according to circumstances." 18. 239, *εἴπερ ἐνεδέχετο παρὰ τοὺς παρόντας καιρούς*.

ἃ . . ὑπ. δεῖ] "what you must find to begin with."

γέγραφα] i. e. in the *Πόρου Ἀπόδειξις* he had just read to them."

ἐντελῆ] proleptic—"in short the whole force complete."

ἐπὶ . . μένειν] "to remain for the war," "in the field," so that it may be *συνεχής*. 21. 176, *μένειν ἐπὶ τῇ καταχειροτονίᾳ*.

ζητοῦντες] "while you seek an account (the account he should of course render [*τόν*]) . . of his conduct." Cobet (*Nov. L.* p. 275) proposes *ἀπαιτοῦντες*, which is adopted by Dind. and West. No doubt *ἀπαιτεῖν* is the proper word in this case, and *ζητοῦντες* is not supported by the passages quoted by Redh.; 19. 109, *ἐγὼ δ᾽ ἐκείνους τοὺς λόγους ἐζήτουν παρὰ τούτου*, and Aesch. 3. 22, *ἀνεύθυνον καὶ ἀνεξέταστον καὶ ἀζήτητον οὐδέν ἐστι τῶν ἐν τῇ πόλει*. It shows the reckless haste with which so-called emendations are made, that West. proposes to alter *ἐζήτουν* into *ἀπῄτουν* in 19. 109 just referred to, where it is used in the perfectly legitimate sense, "I should have looked for such language as this from him."

§ 34. **ἀπό**] Cf. 1. 22. "he carries on the war against us by means of what he gets from," "from the resources of . ." Madv. 39, r.

ἄγων καὶ φέρων] a standing expression for hostile plundering, as the Lat. "ferre et agere" (Livy 23. 3, "res sociorum ante oculos suos ferri agique videret"). 9. 52; 23. 61, *τίνα γὰρ οἴσει ἢ ἄξει βίᾳ ἀδίκως Χαρίδημος;* from which and similar passages we see that *ἄγειν καὶ φ.* had become a phrase in which the original difference between the verbs had become merged in a general signification.

πλέοντας τὴν θάλατταν. ἔπειτα τί πρὸς τούτῳ; τοῦ πάσχειν αὐτοὶ κακῶς ἔξω γενήσεσθε, οὐχ ὥσπερ τὸν παρελθόντα χρόνον εἰς Λῆμνον καὶ Ἴμβρον ἐμβαλὼν αἰχμαλώτους πολίτας ὑμετέρους ᾤχετ' ἔχων, πρὸς τῷ Γεραιστῷ τὰ πλοῖα συλλαβὼν ἀμύθητα χρήματ' ἐξέλεξε, τὰ τελευταῖα εἰς Μαραθῶνα ἀπέβη καὶ τὴν ἱερὰν ἀπὸ τῆς χώρας ᾤχετ' ἔχων τριήρη, ὑμεῖς δ' οὔτε ταῦτα ἠδύνασθε κωλύειν οὔτ' εἰς τοὺς χρόνους οὓς ἂν προθῆσθε βοηθεῖν. 35. καίτοι τί δή ποτε, ὦ ἄνδρες Ἀθηναῖοι, νομίζετε τὴν μὲν τῶν Παναθηναίων ἑορτὴν καὶ τὴν τῶν Διονυσίων ἀεὶ τοῦ καθήκοντος χρόνου γίγνεσθαι, ἄν τε δεινοὶ λάχωσιν ἄν τε ἰδιῶται οἱ τούτων ἑκατέρων ἐπιμελούμενοι, εἰς ἃ τοσαῦτ' ἀναλίσκεται χρήματα ὅσα οὐδ' εἰς ἕνα τῶν ἀποστόλων, καὶ τοσοῦτον ὄχλον καὶ παρασκευὴν ὅσην οὐκ οἶδ' εἴ τι τῶν

τοὺς πλ. τὴν θάλ.] "their traders," "their commerce." Compare the illustrative passage in 32, §§ 4, 5, and Lys. *c. Andoc.* 19, ναυκληρίᾳ ἐπιθέμενος ἔπλει τὴν θάλατταν. On the acc. after πλεῖν, Madv. 22 *b*.

ἔξω] "out of the reach of," as in *Prom.* 271, πημάτων ἔξω, and similar phrases.

οὐχ ὥσπερ . . ᾤχετ'] Arist. *Eq.* 780, οὐ φροντίζει σκληρῶς σε καθήμενον οὕτως, οὐχ ὥσπερ ἐγὼ ῥαψάμενός σοι τουτὶ φέρω, "not like me who," "whereas I." Pl. *Gorg.* 522 A, διψῆν ἀναγκάζων οὐχ ὥσπερ ἐγὼ . . εὐώχουν, where see Heind. *Prot.* 341 A; *Symp.* 179 E, 189 C; Dem. 21. 218; Eur. *Bacch.* 928, "not like as in time past, when he made a descent upon . ."

πολίτας] settled there as Cleruchs. In reference to this period Aesch. says, 2. 72, Φίλιππος . . . πρὸς ἡμᾶς ἠγωνίζετο . . . ἤδη περὶ Λήμνου καὶ Ἴμβρου καὶ Σκύρου τῶν ἡμετέρων κτημάτων. Böckh, *Publ. Ec.* bk. 3, c. 18.

πρὸς τῷ Γ.] where the corn-ships from the Euxine used to touch. Grote, 10, p. 176; Thirl. 5. 38. On the orthography of the word see L. Dind., Xen. *Hell.* 3. 4. 4.

ἐξέλεξε] "levied:" Thuc. 8. 44; Dem. 19. 293. Also with an acc. of the person like πράττω: Aesch. 3. 35, τέλη τοὺς καταπλέοντας ἐξέλεξαν. On this section see Grote, 11. 424 sq.

εἰς τοὺς χ.] "at the times." Cf. 2. 20, εἰς μακράν: 18. 151; al. So *ad* in Latin, Cic. *ad Att.* 12. 46, "utrum illuc nunc veniam, an ad decem annos," "ten years hence." *Tusc. D.* 1, § 82, "fit etiam ad punctum temporis;" al.

§ 35. **τοῦ κ. χ.**] "at the proper time." Madv. 66. *Oed. Tyr.* 75.

ἄν τε] "whether persons of experience, or the reverse, have been chosen by lot to . . ."

ἰδιῶται)(the ordinary person, ἰδιώτης is the adept, "the expert."

οἱ . . . ἐπιμ.] Madv. 180 *b*, r. 1.

τοσαῦτ' . . . ὅσα] "larger sums of money than upon any one whatever of your armaments."

καὶ (ἃ)] "and which are solemnized (on ἔχω cf. 2. 3) with a greater attendance and magnificence than I should suppose any in the world."

οὐκ οἶδ' εἰ] Don. § 538.

ἁπάντων ἔχει, τοὺς δ' ἀποστόλους πάντας ὑμῖν ὑστερίζειν τῶν καιρῶν, τὸν εἰς Μεθώνην, τὸν εἰς Παγασάς, τὸν εἰς Ποτίδαιαν; 36. ὅτι ἐκεῖνα μὲν ἅπαντα νόμῳ τέτακται, καὶ πρόοιδεν ἕκαστος ὑμῶν ἐκ πολλοῦ τίς χορηγὸς ἢ γυμνασίαρχος τῆς φυλῆς, πότε καὶ παρὰ τοῦ καὶ τί λαβόντα τί δεῖ ποιεῖν, οὐδὲν ἀνεξέταστον οὐδ' ἀόριστον ἐν τούτοις ἠμέληται, ἐν δὲ τοῖς περὶ τοῦ πολέμου καὶ τῇ τούτου παρασκευῇ ἄτακτα ἀδιόρθωτα ἀόριστα ἅπαντα. τοιγαροῦν ἅμα ἀκηκόαμέν τι καὶ τριηράρχους καθίσταμεν καὶ τούτοις ἀντιδόσεις ποιούμεθα καὶ περὶ χρημάτων πόρου σκοποῦμεν, καὶ μετὰ ταῦτα ἐμβαίνειν τοὺς μετοίκους ἔδοξε καὶ τοὺς χωρὶς οἰκοῦντας, εἶτ' αὐτοὺς πάλιν ἀντεμβιβάζειν, 37. εἶτ' ἐν ὅσῳ ταῦτα μέλλεται, προαπόλωλε τὸ ἐφ' ὃ ἂν ἐκπλέωμεν· τὸν

ὑστερίζειν] 1. 9; sup. 32.

§ 36. **ἐκ πολλοῦ**] "long before." Thuc. 1. 68; Dem. 9. 51, *ὡς ἐκ πλείστου*.

τῆς φ.] "his tribe."

τί δεῖ] cf. § 3. "when and from whom and what he is to receive, and what do."

ἀν. . . ἠμέληται] "has carelessly been left undetermined," the adj. being proleptic.

περὶ τοῦ π.] "pertaining to war"—generally, not that in which they were engaged.

ἄτακτα, κ.τ.λ.] with the asyndeton here comp. 9. 40, *ἄχρηστα, ἄπρακτα, ἀνόνητα*.

ἅμα . . καί] "as soon as we have . . . we:" 18. 32; 19. 34; 23. 209, *καὶ ἅμα δεῖ τι ποιεῖν καὶ πόθεν οὐκ ἔχετε*. Comp. what is said in 8. 11, *ἡμεῖς δ' ἐπειδὰν πυθώμεθά τι γιγνόμενον τηνικαῦτα θορυβούμεθα καὶ παρασκευαζόμεθα*. On the exchanges of property cf. *Gr. and R. Ant.* s. v.; Böckh, *Publ. Ec.* bk. 4, c. 16. The forty-second speech, which is on a case of *Ἀντίδοσις*, will repay perusal.

περὶ χρ. π.] "about ways and means."

τοὺς μετοίκους] Böckh, ibid. bk. 2, c. 21; *Gr. and R. Ant.* s. v.

ἔδοξε] the empirical aorist, expressing what took place in the several instances involved in *ἅμα ἀκηκόαμεν* . . . Cf. 2. 10, *ἤνθησεν*. "It is resolved."

τοὺς χ. οἰκοῦντας] "the out-dwellers," "by whom we must understand with the grammarians freedmen, or else persons who, though still slaves, lived apart from their masters, and supported themselves by their own labour." Böckh, l. c. Ps. Dem. (47. 72) says of a freedwoman, *ἀφεῖτο γὰρ . . ἐλευθέρα καὶ χωρὶς ᾤκει καὶ ἄνδρα ἔσχεν*.

εἶτ' αὐτοὺς π. ἀντεμβιβάζειν] Bekk., "put ourselves on board," a strange expression, which can hardly be right. West. reads *εἶτ' αὐτοὺς πάλιν, εἶτ' ἀντεμβιβάζειν*, from S. Dind. omits the second *εἶτ'* and encloses *ἀντεμβιβάζειν* in brackets, understanding *ἐμβαίνειν* with *αὐτοὺς πάλιν*. If we read as West., *ἐκείνους* cannot be dispensed with.

§ 37. **μέλλεται**] here used passively, as in Xen. *An.* 3. 1. 47, *ὡς μὴ μέλλοιτο . . . τὰ δέοντα*: Thuc. 5. 111, *ὑμῶν τὰ μὲν ἰσχυρότατα ἐλπιζόμενα μέλλεται*. Comp. *Oed. Col.* 1618, *τἀπό σου βραδύνεται*. "so whilst these delays are taking place, the objects, whatever they may be, of our expedition are already lost."

γὰρ τοῦ πράττειν χρόνον εἰς τὸ παρασκευάζεσθαι ἀναλίσκομεν, οἱ δὲ τῶν πραγμάτων καιροὶ οὐ μένουσι τὴν ἡμετέραν βραδυτῆτα καὶ εἰρωνείαν. ἃς δὲ τὸν μεταξὺ χρόνον δυνάμεις οἰόμεθ' ἡμῖν ὑπάρχειν, οὐδὲν οἷαί τε οὖσαι ποιεῖν ἐπ' αὐτῶν τῶν καιρῶν ἐξελέγχονται. ὁ δ' εἰς τοῦθ' ὕβρεως ἐλήλυθεν ὥστ' ἐπιστέλλειν Εὐβοεῦσιν ἤδη τοιαύτας ἐπιστολάς.

ΕΠΙΣΤΟΛΑΙ.

38. Τούτων, ὦ ἄνδρες Ἀθηναῖοι, τῶν ἀνεγνωσμένων ἀληθῆ μέν ἐστι τὰ πολλά, ὡς οὐκ ἔδει, οὐ μὴν ἀλλ' ἴσως οὐχ ἡδέα ἀκούειν. ἀλλ' εἰ μέν, ὅσα ἄν τις ὑπερβῇ τῷ λόγῳ ἵνα μὴ λυπήσῃ, καὶ τὰ πράγματα ὑπερβήσεται, δεῖ πρὸς ἡδονὴν δημηγορεῖν· εἰ δ' ἡ τῶν λόγων χάρις, ἂν ᾖ μὴ προσήκουσα, ἔργῳ ζημία γίγνεται, αἰσχρόν ἐστιν, ὦ ἄνδρες Ἀθηναῖοι, φενακίζειν ἑαυτούς, 39. καὶ ἅπαντ' ἀναβαλλομένους ἃ ἂν ᾖ δυσχερῆ πάντων ὑστερίζειν τῶν ἔργων, καὶ μηδὲ τοῦτο δύνασθαι μαθεῖν, ὅτι δεῖ τοὺς ὀρθῶς πολέμῳ χρωμένους οὐκ

οἱ . . . καιροί] comp. with Dobree, Thuc. i. 142, *τοῦ δὲ πολέμου καιροὶ οὐ μενετοί*. Livy 31. 48, "non exspectare belli tempora moras ac dilationes imperatorum."

εἰρωνείαν] sup. § 7.

τὸν μ. χρόνον] i. e. till we can send a larger force.

οἷαί τε . . . ἐξ.] "are proved when the opportunities actually come . . ."

ἐπ'] as in 2. 1. Madv. 73. 3 *d*. For the participle, Madv. 178 *a*. 2. 8; 6. 2.

εἰς τοῦθ' ὕ.] 3. 3.

ἐπιστολάς] *ὁ σκοπὸς τῆς ἐπιστολῆς ἐστιν οὗτος· Ὁ Φ. ἐπέστειλεν Εὐβοεῦσι συμβουλεύων μὴ δεῖν ἐλπίζειν ἐπὶ τὴν Ἀθηναίων συμμαχίαν, οἳ οὐδὲ αὑτοὺς δύνανται σώζειν.* Schol.

§ 38. **μὲν . . . οὐ μὴν ἀλλ'**] 1. 16.

ὡς οὐκ ἔδει] "unhappily."

εἰ μέν] the sense of the passage seems clear: "much of what has been said, though unhappily true, is for all that not pleasant to hear. Still it is idle to shut our eyes to the stern facts of the case. If by passing over an unpleasant reality in a speech we could make it cease to be a reality, it would be proper and necessary to study your pleasure, and only say what is agreeable. But as this cannot be, it is a shame for us to go on deceiving ourselves." If this is right, *τις* is the nom. to *ὑπερβήσεται*, not *τὰ πράγματα* as West. and Redh. say. *τὰ πρ.* therefore are "the realities," i. e. those matters as they exist as facts.

πρὸς ἡδονήν] 3. 3. Cf. 9. 4.

εἰ δ'] "but if agreeableness of speech when it is out of place proves a harm in action, it is a shame . . ."

ἑαυτούς] "ourselves:" sup. § 10.

§ 39. **χρωμένους**] "deal with," "conduct war properly, ought not to be attendants on circumstances, but be themselves in advance of them." Sall. *Jug.* c. 1, "neque regerentur magis quam regerent ca-

ἀκολουθεῖν τοῖς πράγμασιν ἀλλ' αὐτοὺς ἔμπροσθεν εἶναι τῶν πραγμάτων, καὶ τὸν αὐτὸν τρόπον ὥσπερ τῶν στρατευμάτων ἀξιώσειέ τις ἂν τὸν στρατηγὸν ἡγεῖσθαι, οὕτω καὶ τῶν πραγμάτων τοὺς βουλευομένους, ἵν' ἃ ἂν ἐκείνοις δοκῇ, ταῦτα πράττηται καὶ μὴ τὰ συμβάντα ἀναγκάζωνται διώκειν. 40. ὑμεῖς δέ, ὦ ἄνδρες Ἀθηναῖοι, πλείστην δύναμιν ἁπάντων ἔχοντες, τριήρεις ὁπλίτας ἱππέας, χρημάτων πρόσοδον, τούτων μὲν μέχρι τῆς τήμερον ἡμέρας οὐδενὶ πώποτε εἰς δέον τι κέχρησθε, οὐδὲν δ' ἀπολείπετε, ὥσπερ οἱ βάρβαροι πυκτεύουσιν, οὕτω πολεμεῖν Φιλίππῳ. καὶ γὰρ ἐκείνων ὁ πληγεὶς ἀεὶ τῆς πληγῆς ἔχεται, κἂν ἑτέρωσε πατάξῃς, ἐκεῖσέ εἰσιν αἱ χεῖρες· προβάλλεσθαι δ' ἢ βλέπειν ἐναντίον οὔτ' οἶδεν οὔτ' ἐθέλει. 41. καὶ ὑμεῖς, ἐὰν ἐν Χερρονήσῳ πύθησθε Φίλιππον, ἐκεῖσε βοηθεῖν ψηφίζεσθε, ἐὰν ἐν Πύλαις, ἐκεῖσε,

sus." Hor. 1 Epp. 1. 19. In 24. 95, ταῖς ὀξύτησι δυναίμεθα καὶ τοῖς τοῦ πολέμου καιροῖς ἀκολουθεῖν, the meaning seems rather to be "keep pace with . . ." οὐκ, which belongs to δεῖ, here attaches itself, as very commonly, to the infinitive. Cf. Eur. *Hipp.* 507, 645; al.

τὸν αὐτὸν . . . ὥσπερ . . . οὕτω καὶ (δεῖ)] 1. 15. "and that in the same way as one would expect a general (Madv. 8) to lead his troops, ought men of counsel (those who do not act at random, but thoughtfully) to guide circumstances . . ."

τὰ σ. . . . διώκειν] "to follow events." Ps. Dem. 10. 21, τὸ συμβαῖνον ἀεὶ διώκετε. Redh. quotes Livy 9. 18, "reges . . . trahunt consiliis cuncta, non sequuntur;" and Cic. *pro Balbo* 4. 9, "cum etiam casus eventusque rerum non duces sed comites ejus consiliorum fuerint."

§ 40. **πλείστην δ. ἁπάντων]** cf. 24. 216, ἔσθ' ὅτι κωλύει τὴν πόλιν μεγίστην εἶναι; οὐ τριήρεις ὅσας οὐδεμία πόλις Ἑλληνίς (which determines the sense of ἁπάντων here: cf. 1. 19) κέκτηται; οὐχ ὁπλίτας; οὐχὶ ἱππέας; οὐ προσόδους; οὐ τόπους; οὐ λιμένας; Cf. 6. 12; 14. 13.

μ. τῆς τ. ἡ.] "up to the present day." 9. 28.

εἰς δέον τι] supr. 14; 3. 28.

οὐδὲν .. ἀπολείπετε, ὥσπερ] Bekk. st. and Dind. from S. Bekk., οὐδενὸς δ' ἀπολείπεσθε· Ὥσπερ δὲ . . ." οὐδέν is due to Dobree. "Nihil reliqui facitis quin ut barbari luctantur, ita . . .," Sauppe, who quotes Pl. *Phaed.* p. 69 B, ὧν δὴ καὶ ἔγωγε . . . οὐδὲν ἀπέλιπον . . . γενέσθαι. Cf. 9. 32.

ὥσπερ . . . . οὕτω] "exactly," "just as the b. box."

τῆς π. ἔχεται] "always feels for the blow;" lays hold, as it were, of it. His hands, instead of being employed in vigorous retaliation, are feeling the part hit.

ἐκεῖσέ εἰσιν] "so sind die Hände dorthin," "thither go his hands" to feel the part struck, as just said. Madv. 79 *a*. Herod. 1. 32, ὁ μὲν ἀπόστολος ἐς τὴν Μίλητον ἦν.

προβάλλεσθαι = to put out the hands for defence, "to guard." Hence the expression 19. 27, τὴν προαίρεσιν . . . ὡς προβεβλημένη, "how guarded."

§ 41. **καὶ ὑμεῖς]** "so you:" 1. 11.

πύθησθε] sc. ὄντα: sup. 18.

ἐὰν ἄλλοθί που, συμπαραθεῖτε ἄνω κάτω, καὶ στρατηγεῖσθε μὲν ὑπ' ἐκείνου, βεβούλευσθε δ' οὐδὲν αὐτοὶ συμφέρον περὶ τοῦ πολέμου, οὐδὲ πρὸ τῶν πραγμάτων προορᾶτε οὐδέν, πρὶν ἂν ἢ γεγενημένον ἢ γιγνόμενόν τι πύθησθε. ταῦτα δ' ἴσως πρότερον μὲν ἐνῆν· νῦν δὲ ἐπ' αὐτὴν ἥκει τὴν ἀκμήν, ὥστ' οὐκέτ' ἐγχωρεῖ. 42. δοκεῖ δέ μοι θεῶν τις, ὦ ἄνδρες Ἀθηναῖοι, τοῖς γιγνομένοις ὑπὲρ τῆς πόλεως αἰσχυνόμενος τὴν φιλοπραγμοσύνην ταύτην ἐμβαλεῖν Φιλίππῳ. εἰ γὰρ ἔχων ἃ κατέστραπται καὶ προείληφεν ἡσυχίαν ἔχειν ἤθελε καὶ μηδὲν ἔπραττεν ἔτι, ἀποχρῆν ἐνίοις ὑμῶν ἄν μοι δοκεῖ, ἐξ ὧν αἰσχύνην καὶ ἀνανδρίαν καὶ πάντα τὰ αἴσχιστα ὠφληκότες ἂν ἦμεν δημοσίᾳ· νῦν δ' ἐπιχειρῶν ἀεί τινι καὶ τοῦ πλείονος ὀρεγόμενος ἴσως ἂν ἐκκαλέσαιθ' ὑμᾶς, εἴπερ μὴ παντάπασιν ἀπεγνώκατε. 43. θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμεῖται μήτ' ὀργίζεται, ὁρῶν, ὦ ἄνδρες Ἀθηναῖοι, τὴν μὲν ἀρχὴν τοῦ πολέμου γεγενημένην περὶ τοῦ τιμωρήσασθαι Φίλιππον, τὴν δὲ τελευτὴν οὖσαν ἤδη ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ Φιλίππου. ἀλλὰ μὴν ὅτι γε οὐ στήσεται, δῆλον, εἰ μή τις κωλύσει. εἶτα τοῦτ' ἀναμενοῦμεν, καὶ

ἄνω κάτω] 2. 16.

στρατηγεῖσθε] "you are commanded . . ." he determines all your movements; you have no plan of your own.

πρὸ τῶν πρ.] emphatic; "nor before events take place do you foresee any thing." The clause *πρὶν ἂν* . . . is explanatory of *πρὸ τῶν πραγμάτων*, "till you hear that something has happened or is happening." Cf. 5. 2; Ps. Dem. 10. 21, 29.

ἐνῆν] Bekk. from S; *ἦν ποιεῖν* F; cet. *ἐνῆν ποιεῖν*.

ἥκει] impersonal: "matters have come to the very crisis." Madv. 7 *a*, 4.

ἐγχωρεῖ] sc. *ταῦτα*, as in Pl. *Soph.* 246 D (quoted by Sauppe), *εἰ δὲ τοῦτο μὴ ἐγχωρεῖ, λόγῳ ποιῶμεν.*

§ 42. **τοῖς γ.**] "for what is taking place." Madv. 41, r.

ἔχων] "in possession of:" § 9.

ἔπραττεν] "were trying to effect," "were attempting."

ἀποχρῆν . . . δοκεῖ] "would be content with a state of things which would bring upon us as a people the imputation of cowardice and the deepest disgrace."

With **ἀνανδρίαν** comp. Thuc. 1. 35, *ἀρετή*, "a character for virtue;" *κακία*, Thuc. 3. 61.

ὀρεγόμενος] "reaching out after," "grasping after more." *New Crat.* § 477. Thuc. 4. 17, *ἀεὶ γὰρ τοῦ πλείονος ἐλπίδι ὀρεγόμενοι*: Thuc. ib. c. 22. 2; c. 92.

ἀπεγνώκατε] 3. 33. "if, that is, you have not altogether given up in despair."

§ 43. **ἀρχήν**] Grote, 11. 427.

ὑπέρ] "to save ourselves from:" 1. 5.

στήσεται] i. e. Philip. "that he certainly will not stop."

εἶτα] 1. 24.

τριήρεις κενὰς καὶ τὰς παρὰ τοῦ δεῖνος ἐλπίδας ἐὰν ἀποστείλητε, πάντ' ἔχειν οἴεσθε καλῶς; 44. οὐκ ἐμβησόμεθα; οὐκ ἔξιμεν αὐτοὶ μέρει γέ τινι στρατιωτῶν οἰκείων νῦν, εἰ καὶ μὴ πρότερον; οὐκ ἐπὶ τὴν ἐκείνου πλευσόμεθα; ποῖ οὖν προσορμιούμεθα, ἤρετό τις. εὑρήσει τὰ σαθρά, ὦ ἄνδρες Ἀθηναῖοι, τῶν ἐκείνου πραγμάτων αὐτὸς ὁ πόλεμος, ἂν ἐπιχειρῶμεν· ἂν μέντοι καθώμεθα οἴκοι, λοιδορουμένων ἀκούοντες καὶ αἰτιωμένων ἀλλήλους τῶν λεγόντων, οὐδέποτ' οὐδὲν ἡμῖν μὴ γένηται τῶν δεόντων. 45. ὅποι μὲν γὰρ ἄν, οἶμαι, μέρος τι τῆς πόλεως συναποσταλῇ, κἂν μὴ πᾶσα, καὶ τὸ τῶν θεῶν εὐμενὲς καὶ τὸ τῆς τύχης συναγωνίζεται· ὅποι δ' ἂν στρατηγὸν καὶ ψήφισμα κενὸν καὶ τὰς ἀπὸ τοῦ βήματος ἐλπίδας ἐκπέμψητε, οὐδὲν ὑμῖν τῶν δεόντων γίγνεται, ἀλλ' οἱ μὲν ἐχθροὶ καταγελῶσιν, οἱ δὲ σύμμαχοι τεθνᾶσι τῷ δέει τοὺς τοιούτους ἀποστόλους.

κενάς] 3. 5.

παρὰ τοῦ δ.] "from this person or that." infr. 45, *τὰς ἀπὸ τοῦ βήματος ἐλπίδας*.

§ 44. **νῦν, κ.τ.λ.**] supr. 7. "now though we did not before."

πλευσόμεθα] Bekk. st.; *πλευσούμεθα*, Bekk. Cf. L. Dind. on Xen. *An*. 5. 1. 10.

ἤρετό τις] The question is rhetorically put, as if actually heard by the orator. "I heard some one ask." Cobet (*Hyper. Fun. Or*. p. 33) says, "quum has verborum faces civibus admoveret Dem. non potuit languidum illud et iners *ἤρετό τις* apponere;" and accordingly he omits the words. Others, if I mistake not, will look upon the expression discarded by Cobet as, in a rhetorical point of view, particularly effective.

τὰ σ. . . τῶν . . πρ.] Cf. 2. 14, 21; supr. 8; Tac. *Hist*. 2. 77 (quoted by Sauppe), "Aperiet et recludet contecta et tumescentia victricium partium vulnera ipsum bellum." "The war itself will find out the unsound parts of his power."

καθώμεθα] 2. 23.

οὐδέποτ' οὐδὲν . . . μὴ γ.] Madv. 124, r. 3; Don. § 546. 6. 24; 9. 75; al. Dind., Sauppe, and others have rightly omitted the *οὐ* which Bekk. has before *μή*. Bekker's reading can neither be justified nor explained. Some few similar examples are found in the ordinary editions, but they have very properly been corrected. "There is no chance of our ever having any thing done that should be done," "any good achieved."

§ 45. **τὸ τῶν θ. . . . τὸ τῆς τ.**] "both heaven is favourable and fortune favours us." *Τύχη* is similarly represented as an independent power co-ordinate with the gods in *Phoen*. 1209, *καλῶς τὰ τῶν θεῶν καὶ τὰ τῆς τύχης ἔχει*: cf. 2. 2.

ψ. κενόν] §§ 19, 30.

τεθνᾶσι . . δ. τοὺς . . ἀ.] "are dead for fear of," "stand in mortal fear of,"—the acc. being governed by *τεθ. τῷ δέει*, as = *μάλα δεδίασι*. Cf. Mr. Shill. *de F. Leg*. § 81; Madv. 22 *b*, note. Cf. *Bacch*. 1287, *λέγ', ὡς τὸ μέλλον καρδία πήδημ' ἔχει*.

46. *οὐ γὰρ ἔστιν, οὐκ ἔστιν ἕνα ἄνδρα δυνηθῆναί ποτε ταῦθ' ὑμῖν πρᾶξαι πάνθ' ὅσα βούλεσθε· ὑποσχέσθαι μέντοι καὶ φῆσαι καὶ τὸν δεῖνα αἰτιάσασθαι καὶ τὸν δεῖνα ἔστιν. τὰ δὲ πράγματα ἐκ τούτων ἀπόλωλεν· ὅταν γὰρ ἡγῆται μὲν ὁ στρατηγὸς ἀθλίων ἀπομίσθων ξένων, οἱ δ' ὑπὲρ ὧν ἂν ἐκεῖνος πράξῃ πρὸς ὑμᾶς ψευδόμενοι ῥᾳδίως ἐνθάδ' ὦσιν, ὑμεῖς δ' ἐξ ὧν ἀκούσητε ὅ τι ἂν τύχητε ψηφίζησθε, τί καὶ χρὴ προσδοκᾶν;*

47. *Πῶς οὖν ταῦτα παύσεται; ὅταν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, τοὺς αὐτοὺς ἀποδείξητε στρατιώτας καὶ μάρτυρας τῶν στρατηγουμένων καὶ δικαστὰς οἴκαδ' ἐλθόντας τῶν εὐθυνῶν, ὥστε μὴ ἀκούειν μόνον ὑμᾶς τὰ ὑμέτερ' αὐτῶν, ἀλλὰ καὶ παρόντας ὁρᾶν. νῦν δ' εἰς τοῦθ' ἥκει τὰ πράγματα αἰσχύνης ὥστε τῶν στρατηγῶν ἕκαστος δὶς καὶ τρὶς κρίνεται παρ' ὑμῖν περὶ θανάτου, πρὸς δὲ τοὺς ἐχθροὺς οὐδεὶς οὐδὲ ἅπαξ αὐτῶν*

§ 46. **ἕνα ἄνδρα**] i. e. a general sent out with an empty decree and hopes from the platform (Thuc. 3. 38, *τὰ μὲν μέλλοντα ἔργα ἀπὸ τῶν εὖ εἰπόντων σκοποῦντες ὡς δυνατὰ γίγνεσθαι*), but without troops. "It is impossible, impossible, I repeat, that one man should be able . . ."

ὑ. . . . καὶ φ.] "to promise however and make assertions . . . is possible." The promises of Chares passed into a proverb: Zenob. 2. 13, *αἱ Χάρητος ὑποσχέσεις . . . ἐπὶ τῶν προχείρως ἐπαγγελλομένων πολλά.*

ἀπομίσθων] on the want of pay cf. 2. 28.

οἱ δ' . . ὦσιν] "and there are here persons who without scruple tell you lies about . ." West. is wrong, I think, in taking *ῥᾳδίως* with *ὦσιν* —"ungehindert ihr Wesen treiben," and so Mr. K., "here are persons easily found." Much of the eighth speech is a commentary on this passage: e. g. § 19 sq.

ἐξ ὧν] "from what." 21. 102, *ἐκ τῶν εἰρημένων καταψηφίζεσθαι*: ib. 159, *κρίνειν ἐκ τούτων.*

ὅ τι ἂν . . . τί] "at random:" 1. 3; 24. 157, *οὐ γὰρ ἁπλῶς, οὐδ' ὡς ἔτυχεν . . . ἀλλ' ἐσκεμμένως καὶ αὐτὸ τοῦτο πράττοντες.*

τί καὶ χρὴ π.] The force of *καί* may be best expressed by an emphasis—"what *are* we to expect?" "what *can* we expect?"

§ 47. **Πῶς**] "parum accurate interrogatio orditur a particula *πῶς*, quasi sequatur *ὅταν*." Schäf. Comp. 25. 68 (quoted by Fr.), *ὁ δ' ἀναιδὴς ἐκ τίνος ὠνομάσθη τῶν ἄλλων ἢ ὅταν . . τολμᾷ*; and the precisely similar passage in Ps. Dem. 13. 15, *ἀλλὰ πῶς καταλύεται; . . . ὅταν ὑμεῖς . .*, "they will cease as soon as . ."

τῶν στρ.] Cf. § 25, and for *μάρτυρας* cf. ib., *ὥσπερ ἐπόπτας.*

τῶν εὐθυνῶν] i. e. of the generals.

κρίνεται . . περὶ θ.] "is tried before you for his life." On this subject cf. 2. 25 and 29; Aesch. 2. 71, *ἐν τοῖς ἀγῶσι . . τοῖς Χάρητος.* Dem. 19. 332. Allusion is made in 23. 104 to the trial of Autocles for having caused the ruin of Miltocythes; of Cephisodotus, ib. 167; of Callisthenes, Aesch. 2. 71. Comp. Dem. 19. 180.

ἀγωνίσασθαι περὶ θανάτου τολμᾷ, ἀλλὰ τὸν τῶν ἀνδραποδιστῶν καὶ λωποδυτῶν θάνατον μᾶλλον αἱροῦνται τοῦ προσήκοντος· κακούργου μὲν γάρ ἐστι κριθέντ᾽ ἀποθανεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς πολεμίοις. 48. ὑμῶν δ᾽ οἱ μὲν περιιόντες μετὰ Λακεδαιμονίων φασὶ Φίλιππον πράττειν τὴν Θηβαίων κατάλυσιν καὶ τὰς πολιτείας διασπᾶν, οἱ δ᾽ ὡς πρέσβεις πέπομφεν ὡς βασιλέα, οἱ δ᾽ ἐν Ἰλλυριοῖς πόλεις τειχίζειν, οἱ δὲ λόγους πλάττοντες ἕκαστος περιερχόμεθα. 49. ἐγὼ δ᾽ οἶμαι μέν, ὦ ἄνδρες Ἀθηναῖοι, νὴ τοὺς θεοὺς ἐκεῖνον μεθύειν τῷ μεγέθει τῶν πεπραγμένων καὶ πολλὰ τοιαῦτα ὀνειροπολεῖν ἐν τῇ γνώμῃ, τήν τ᾽ ἐρημίαν τῶν κωλυσόντων ὁρῶντα καὶ τοῖς πεπραγμένοις ἐπηρμένον, οὐ μέντοι γε μὰ Δί᾽ οὕτω προαιρεῖσθαι πράττειν ὥστε τοὺς ἀνοητοτάτους τῶν παρ᾽ ἡμῖν εἰδέναι τί μέλλει ποιεῖν ἐκεῖνος· ἀνοητότατοι γάρ εἰσιν οἱ λογοποιοῦντες. 50. ἀλλ᾽ ἐὰν ἀφέντες

περὶ θ.] "to the risk of his life."

τὸν . . ἀνδρ. καὶ λ.] The kind of death meant is clear from Lys. 13. 68, τὸν δὲ τρίτον . . λωποδυτὴν ἀπήγαγε, καὶ ὑμεῖς κρίναντες . . καὶ καταγνόντες αὐτοῦ θάνατον ἀποτυμπανίσαι ἀπέδοτε.

τοῦ πρ.] "that which becomes them," a soldier's death. Dobr. and Cobet condemn the sentence κακούργου . . . πολεμίοις as a gloss.

§ 48. **περιιόντες**] in the Agora: § 10; 6. 14; 18. 158.

τὴν Θηβαίων κατάλυσιν] "concerting the humiliation of Thebes," by the re-establishment of Orchomenos, Thespiae, and Plataea. Dem. 16. 4 sq. is the best commentary on this passage: cf. Grote, 11. 405.

τὰς π. δ., depending on πράττειν —"and the breaking up of the free states," and their dispersion into villages, especially Megalopolis: Dem. l. c. Cf. 15. 20, τὰς πολιτείας καταλύοντας. The Spartans treated Mantinea in this way after the Peloponnesian War, B.C. 385: Xen. *Hell.* 5. 2. 7. Pl. *Symp.* p. 193 A. A people so treated were said to be διῳκισμένοι κατὰ κώμας: Xen. l. c.; Dem. 19. 81. Cf. Cobet, *Nov. Lect.* p. 288. For the constr. here cf. 32. 8, μὴ καταπλεῖν Ἀθηνάζε τὸ πλοῖον ἔπραττε, quoted by Sauppe.

πρ. . . ὡς βασιλέα] A. Schäf. (2. 31), referring to the letter from Darius to Alexander (ap. Arrian. *Anab.* 2. 14. 2), is disposed to think that this was not the mere gossip Dem. represents it to be.

οἱ δ᾽] "others—in short, we go about each inventing stories."

§ 49. **ἐγὼ δ᾽**] "but for my part, though before heaven I believe he is intoxicated with the greatness of his achievements, and dreams many such things in his imagination, . . . still I most certainly do not think that he intends to act in such a way as to let . . know what he is going to do." With μεθύειν . . comp. Hor. 1 *Carm.* 37. 10, "Fortunâque dulci ebria;" Pl. *Rep.* 562 D, ὅταν . . . δημοκρατουμένη πόλις ἐλευθερίας διψήσασα . . . . ἀκράτου αὐτῆς μεθυσθῇ.

ὀνειρ. . . τῇ γ.] the "quidlibet impotens sperare" of Horace, l. c.

τὴν . . ἐρημίαν] Cf. 3. 27.

ἀνοητότατοι . . λ.] Dobree and

ταῦτ' ἐκεῖνο εἰδῶμεν, ὅτι ἐχθρὸς ἄνθρωπος καὶ τὰ ἡμέτερα ἡμᾶς ἀποστερεῖ καὶ χρόνον πολὺν ὕβρικε, καὶ ἅπανθ' ὅσα πώποτ' ἠλπίσαμέν τινα πράξειν ὑπὲρ ἡμῶν καθ' ἡμῶν εὕρηται, καὶ τὰ λοιπὰ ἐν αὐτοῖς ἡμῖν ἐστί, κἂν μὴ νῦν ἐθέλωμεν ἐκεῖ πολεμεῖν αὐτῷ, ἐνθάδ' ἴσως ἀναγκασθησόμεθα τοῦτο ποιεῖν, ἂν ταῦτα εἰδῶμεν, καὶ τὰ δέοντα ἐσόμεθα ἐγνωκότες καὶ λόγων ματαίων ἀπηλλαγμένοι· οὐ γὰρ ἅττα ποτ' ἔσται δεῖ σκοπεῖν, ἀλλ' ὅτι φαῦλ', ἂν μὴ προσέχητε τοῖς πράγμασι τὸν νοῦν καὶ τὰ προσήκοντα ποιεῖν ἐθέλητ', εὖ εἰδέναι.

51. Ἐγὼ μὲν οὖν οὔτ' ἄλλοτε πώποτε πρὸς χάριν εἱλόμην λέγειν, ὅ τι ἂν μὴ καὶ συνοίσειν πεπεισμένος ὦ, νῦν τε ἃ γιγνώσκω πάνθ' ἁπλῶς, οὐδὲν ὑποστειλάμενος, πεπαρρησίασμαι. ἐβουλόμην δ' ἄν, ὥσπερ ὅτι ὑμῖν συμ-

Cobet follow Lambinus in branding this sentence as a gloss. Theophr. *Char.* 7, ἡ λογοποιΐα ἐστὶ ψευδῶν λόγων καὶ πράξεων ὧν βούλεται ὁ λογοποιῶν. Such persons are frequently spoken of by the orators: Dein. 1. 35, κατασκευάζων λογοποιούς: ib. 32, περιιὼν κατὰ τὴν ἀγορὰν ἐλογοποίει: Dem. 24. 15; Andoc. 1. 54. Cf. Thuc. 6. 38.

§ 50. **ἄνθρωπος**] Libri ἄνθρωπος: cf. 1. 3.

τινα] West., understanding Philip only to be meant, takes τινα with ὅσα, as ὅσα ἔνια in 27. 23, where however the words are in juxtaposition. It seems better to understand it generally, as an argument why they should depend on their own exertions; "and in every instance in which we ever hoped that any one (Philip among the rest—2. 6) would act in our interest, he has been found to act against us . ." With εὕρηται we must therefore sc. πράξας. Schäf. compares 25. 7, ἃ μηδεὶς μὲν ἂν αὐτὸς πεποιηκέναι φήσειεν, ἐν δὲ ταῖς ψήφοις εὑρεθήσεται (sc. πεποιηκώς).

ἐν . . ἡμῖν] "and that the future depends on ourselves." Soph. *Phil.* 963; *Oed. Col.* 247.

ἐνθαδ'] an alternative put before them also in 1. 15, 25, al.

ἂν ταῦτα] "if I say . ."

ἐσόμεθα ἐγν.] The fut. ex., as in 1. 14, "we shall have come to a right determination and have done with idle talk."

σκοπεῖν . . . εὖ εἰδέναι] "speculate what the future will be, . . but feel convinced that."

§ 51. **Ἐγὼ μέν**] "as I never on any previous occasion sought your favour by saying what I am not convinced will also be for your interest, so now I have spoken out my whole mind honestly and without reservation." εἴην would have referred directly to the occasions on which he had addressed them in the speeches numbered 14, 15, 16, and 23. The conj. represents his abiding determination on all occasions to say only that which he believed to be for their good: cf. 2. 24.

ἁπλῶς, οὐδὲν ὑ.] Cf. 1. 16; Isocr. 8. 41, οὐδὲν ὑποστειλάμενος ἀλλ' ἀνειμένως τοὺς λόγους μέλλω ποιεῖσθαι.

ἐβ. . . ἄν] Madv. 118 *b*, r. 2. "I could have wished, knowing

φέρει τὰ βέλτιστα ἀκούειν οἶδα, οὕτως εἰδέναι συνοῖσον καὶ τῷ τὰ βέλτιστα εἰπόντι· πολλῷ γὰρ ἂν ἥδιον εἶπον. νῦν δ' ἐπ' ἀδήλοις οὖσι τοῖς ἀπὸ τούτων ἐμαυτῷ γενησομένοις, ὅμως ἐπὶ τῷ συνοίσειν, ἐὰν πράξητε, ταῦτα πεπεῖσθαι λέγειν αἱροῦμαι. νικῴη δ' ὅ τι πᾶσιν ὑμῖν μέλλει συνοίσειν.

that it is to your advantage to hear good advice, I were equally certain that it will be to the advantage of the giver of it." Isocr. 8. 36, *ἐβουλόμην δ' ἄν, ὥσπερ πρόχειρόν ἐστιν ἐπαινεῖσθαι τὴν ἀρετήν, οὕτω προσῆκον εἶναι* .. Lyc. § 3. After *συνοῖσον* Sauppe and West. understand *τὸ τὰ β. εἰπεῖν*. I prefer to take it absolutely (Madv. 178 *a*, and r. 2). For the apprehension here expressed cf. 2. 21 and 32; 1. 16.

γάρ] referring to the suppressed protasis—"I should then." 1. 1, *οὐ γὰρ μόνον*: Thuc. 3. 42, *ἐλάχιστα γὰρ ἂν πεισθείησαν*: al. West. from S reads *εἶχον* for *εἶπον*.

ἐπ' ἀδήλοις] "as it is, though uncertain what the result of these counsels will be to myself, still in the conviction that . . ." So Eur. *Ion* 228, *ἐπὶ δ' ἀσφάκτοις μήλοισι*, "with unslaughtered sheep." Dem. 21. 30, *ἐπ' ἀδήλοις . . . τοῖς ἀδικήσουσιν . . .*

νικῴη] Thuc. 2. 12, *ἣν Περικλέους γνώμη πρότερον νενικηκυῖα*: ib. 54. 3. Mr. Shill. *De F. Leg.* § 48.

συνοίσειν] Cf. the conclusions of speeches 3 and 9; Arist. *Rhet.* 1. 3, *τέλος δὲ . . τῷ μὲν συμβουλεύοντι τὸ συμφέρον καὶ βλαβερόν*.

Nomen et omen.

Seven years elapse

ΚΑΤΑ ΦΙΛΙΠΠΟΥ Β.

ΥΠΟΘΕΣΙΣ. Παραινεῖ διὰ τούτου τοῦ λόγου τοῖς Ἀθηναίοις ὁ ῥήτωρ πολέμιον ὑποπτεύειν τὸν Φίλιππον καὶ τῇ εἰρήνῃ μὴ πάνυ πιστεύειν, ἀλλ' ἐγείρεσθαι καὶ προσέχειν τὸν νοῦν τοῖς πράγμασι καὶ εὐτρεπίζεσθαι πρὸς πόλεμον· ἐπιβουλεύειν γὰρ αἰτιᾶται καὶ τοῖς Ἀθηναίοις καὶ πᾶσι τοῖς Ἕλλησι τὸν Φίλιππον, καὶ τοῦτο αὐτοῦ καταμαρτυρεῖν τὰς πράξεις φησίν. ἐπαγγέλλεται δὲ καὶ ἀποκρίσεις δώσειν πρός τινας πρέσβεις ἥκοντας, ἀπορούντων τῶν Ἀθηναίων ὅ τι ποτὲ ἀποκρίνασθαι δεῖ. πόθεν δὲ οὗτοι καὶ περὶ τίνων ἥκουσιν, ἐν τῷ λόγῳ μὲν οὐ δηλοῦται, ἐκ δὲ τῶν Φιλιππικῶν ἱστοριῶν μαθεῖν δυνατόν. κατὰ γὰρ τοῦτον τὸν καιρὸν ἔπεμψε πρέσβεις ὁ Φίλιππος πρὸς Ἀθηναίους, αἰτιώμενος ὅτι διαβάλλουσιν αὐτὸν μάτην πρὸς τοὺς Ἕλληνας ὡς ἐπαγγειλάμενον αὐτοῖς πολλὰ καὶ μεγάλα, ψευσάμενον δέ· οὐδὲν γὰρ ὑπεσχῆσθαί φησιν οὐδὲ ἐψεῦσθαι, καὶ περὶ τούτων ἐλέγχους ἀπαιτεῖ. ἔπεμψαν δὲ μετὰ Φιλίππου καὶ Ἀργεῖοι καὶ Μεσσήνιοι πρέσβεις εἰς Ἀθήνας, αἰτιώμενοι καὶ οὗτοι τὸν δῆμον ὅτι Λακεδαιμονίοις καταδουλουμένοις τὴν Πελοπόννησον εὔνους τέ ἐστι καὶ συγκροτεῖ, αὐτοῖς δὲ περὶ ἐλευθερίας πολεμοῦσιν ἐναντιοῦται. ἀποροῦσιν οὖν οἱ Ἀθηναῖοι καὶ πρὸς τὸν Φίλιππον ἀποκρίσεως καὶ πρὸς τὰς πόλεις, ὅτι εὖνοι μέν εἰσι Λακεδαιμονίοις καὶ τὴν τῶν Ἀργείων καὶ Μεσσηνίων μετὰ

ARGUMENT.—**τούτου τοῦ λ.**] Delivered in B.C. 344.

ἐπαγγέλλεται] In § 28.

τῶν Φιλιππικῶν ἱστοριῶν] A History of Philip was written by Theopompus of Chios, in fifty-eight books: fifty-three of them were extant in the ninth century, and read by Photius. The popularity of this history is attested by the numerous quotations from it, and it is probable that Libanius refers to it in particular. There were other works—histories or biographies—treating of this period, by Satyrus the peripatetic philosopher, Duris of Samos, Anaximenes of Lampsacus (whose history of Philip is referred to by Harpocration s. v. Ἁλόννησος), and others.

ἔπεμψε πρέσβεις] Thirl. (vi. p. 10) follows the account here given, and agrees with Winiewski in thinking that Philip's embassy was headed by the celebrated Python of Byzantium, who, at some time during his mission, delivered a speech in defence of his master, which is mentioned by Dem. in 18. 173. Grote (11. 615, n. 4) cannot believe that any ambassadors from Philip were in Athens at the time, and makes the mission of Python the result of this speech. The speech does not decide the point. But there is no reason to reject this statement of Libanius, drawn as it is from the histories of the period.

ὡς ἐπαγγειλάμενον] through the ambassadors of the Athenians, Aeschines and Philocrates (cf. §§ 29, 30; 19. 20 sq.), and a letter in which he threw out hints of what he would do for them if alliance were granted him as well as peace: Ps. Dem. 7. 33; 19. 40.

καταδουλουμένοις] Grote, 11. 612; Thirl. 6. 8.

Φιλίππου σύστασιν καὶ μισοῦσι καὶ ὑποπτεύουσιν, οὐ μὴν ἀποφήνασθαι δύνανται δίκαια πράττειν τοὺς Λακεδαιμονίους. πρὸς δὲ τὸν Φίλιππον διημαρτήκασι μὲν ὧν ἤλπισαν, οὐ μὴν ὑπ' ἐκείνου γε αὐτοῦ δοκοῦσιν ἐξηπατῆσθαι· οὔτε γὰρ ταῖς ἐπιστολαῖς ἐνέγραψεν ὁ Φίλιππος ἐπαγγελίαν οὐδεμίαν, οὔτε διὰ τῶν ἰδίων πρέσβεων ἐποιήσατό τινα ὑπόσχεσιν, ἀλλ' Ἀθηναίων τινὲς ἦσαν οἱ τὸν δῆμον εἰς ἐλπίδα καταστήσαντες ὡς Φίλιππος Φωκέας σώσει καὶ τὴν Θηβαίων ὕβριν καταλύσει. διὰ τοῦτο ὁ Δημοσθένης τῶν ἀποκρίσεων μνησθεὶς ἐπαγγέλλεται μὲν αὐτὰς δώσειν, φησὶ δὲ ὅτι δίκαιον ἦν τοὺς τὴν δυσχέρειαν πεποιηκότας ἐκείνους καὶ τὰς ἀποκρίσεις ἀπαιτεῖσθαι, τοὺς ἀπατήσαντας, φησί, τὸν δῆμον καὶ ἀνοίξαντας Φιλίππῳ Πύλας. ταῦτα δὲ εἰς τὸν Αἰσχίνην αἰνίττεται, προκατασκευαζόμενος, ὥς φασι, τὴν κατ' αὐτοῦ κατηγορίαν τῆς παραπρεσβείας, ἣν ὕστερον ἐνεστήσατο, καὶ προδιαβάλλων αὐτὸν πρὸς τοὺς Ἀθηναίους.

1. Ὅταν, ὦ ἄνδρες Ἀθηναῖοι, λόγοι γίγνωνται περὶ ὧν Φίλιππος πράττει καὶ βιάζεται παρὰ τὴν εἰρήνην, ἀεὶ τοὺς ὑπὲρ ἡμῶν λόγους καὶ δικαίους καὶ φιλανθρώπους ὁρῶ φαινομένους, καὶ λέγειν μὲν ἅπαντας ἀεὶ τὰ δέοντα δοκοῦντας τοὺς κατηγοροῦντας Φιλίππου, γιγνόμενον δ' οὐδὲν ὡς ἔπος εἰπεῖν τῶν δεόντων οὐδ' ὧν ἕνεκα ταῦτ' ἀκούειν ἄξιον

δίκαιον ἦν] Cf. § 28.

ὕστερον] in the following year, B.C. 343.

§ 1] Compare the beginning of the third Philippic.

In **πρ. καὶ βιάζεται** the latter verb gives the kind of acts by which Philip was infringing the peace. 9. 39, ἀπόλωλε καὶ νενόσηκεν ἡ Ἑλλάς: 9. 62, ἄρχουσι καὶ τυραννοῦσι: 19. 90, ἀπόλωλε καὶ γέγονεν ἀσθενής (where see Mr. Shill.'s note): Aesch. 1. 95, ταῦτα μὲν ἀπολώλει καὶ κατακεκύβευτο καὶ κατωψοφάγητο. "Whenever there is a discussion about the acts, I should say the acts of aggression, by which Philip is infringing the peace, I always observe that the speeches made on our behalf . ." With βιάζεται we must in strictness understand πράττειν, as in 21. 11, λαμβανόντων ἢ βιαζομένων, where Schäf. compares also 21. 40, μὴ . . ἐᾶτε ταῦτ' αὐτὸν λέγειν, μηδ', ἂν βιάζηται . .

φιλανθρώπους] "sympathetic," "generous" (cf. 7. 30), as exhibiting an interest in the fortunes of the Greeks affected by the aggressions of Philip.

φαινομένους . . δοκοῦντας] "approve themselves as . . are thought . ."

δ'] "yet."

ὡς ἔπος εἰπεῖν] (S omits εἰπεῖν.) Don. § 607 obs.; Madv. 151. "nothing, so to say," "nothing, or next to nothing, that is proper, is done, or for the sake of which it is worth while to listen to these speeches." The use of the phrase with πάντες, οὐδέν, &c., in order to lower an absolute to a general statement, is common and well known. Pl. *Rep.* 5. 456 B, πολὺ κρατεῖται ἐν ἅπασιν ὡς ἔπος εἰπεῖν τὸ γένος τοῦ γένους, γυναῖκες μέντοι πολλαὶ πολλῶν ἀνδρῶν βελτίους εἰς πολλά· τὸ δ' ὅλον ἔχει ὡς σὺ λέγεις. Hence the use in *Rep.* 1. 341 B, ποτέρως λέγεις τὸν ἄρχοντα . . τὸν ὡς ἔπος εἰπεῖν (in the popular sense) ἢ τὸν ἀκριβεῖ λόγῳ; It is very seldom that we find in

2. ἀλλ' εἰς τοῦτο ἤδη προηγμένα τυγχάνει πάντα τὰ πράγματα τῇ πόλει ὥσθ', ὅσῳ τις ἂν μᾶλλον καὶ φανερώτερον ἐξελέγχῃ Φίλιππον καὶ τὴν πρὸς ὑμᾶς εἰρήνην παραβαίνοντα καὶ πᾶσι τοῖς Ἕλλησιν ἐπιβουλεύοντα, τοσούτῳ τὸ τί χρὴ ποιεῖν συμβουλεῦσαι χαλεπώτερον. 3. αἴτιον δὲ τούτων ὅτι πάντας, ὦ ἄνδρες Ἀθηναῖοι, τοὺς πλεονεκτεῖν ζητοῦντας ἔργῳ κωλύειν καὶ πράξεσιν οὐχὶ λόγοις δέον, πρῶτον μὲν ἡμεῖς οἱ παριόντες τούτων μὲν ἀφέσταμεν, καὶ γράφειν καὶ συμβουλεύειν, τὴν πρὸς ὑμᾶς ἀπέχθειαν ὀκνοῦντες, οἷα ποιεῖ δέ, ὡς δεινὰ καὶ χαλεπά, ταῦτα διεξερχόμεθα· ἔπειθ' ὑμεῖς οἱ καθήμενοι, ὡς μὲν ἂν εἴποιτε δικαίους λόγους καὶ λέγοντος

prose any such variation in the order of the words as in Pl. *Legg.* 12. 967 C, ἅπανθ' ὡς εἰπεῖν ἔπος. We have also ὡς λόγῳ εἰπεῖν, Herod. 2. 15; ὡς εἰπεῖν, Thuc. 1. 1.

§ 2. **τῇ πόλει**] a dat. of reference: Don. § 459. "But to this point now are all the affairs of the country brought, that the more convincingly and clearly . . the more it is . ." On the part. παραβαίνοντα, 4. 37. After χαλεπώτερον Bekk. st. omits εἶναι with S, pr. m. On the omission, 1. 5.

§ 3. **αἴτιον δέ**] Madv. 197. For πάντας West. reads πάντες from "pr. S," i. e. ἡμεῖς οἱ π. and ὑμεῖς οἱ κ. But the accusative is required by the argument: "the reason is that whereas in all cases those who are seeking to aggrandize themselves ought to be stopped by deeds and actions," neither we the speakers nor you our hearers are prepared for such an energetic course in the case of Philip. Cf. 8. 73, δεῖ δ' ἔργου τῇ πόλει καὶ πράξεώς τινος.

οἱ παριόντες] The full phrase is παριέναι ἐπὶ τὸ βῆμα, Aesch. 1. 64, quoted on 1. 8. But οἱ π. often occurs as a standing expression for "speakers," "the men of the platform," referred to in 4. 1, τῶν εἰωθότων . . Cf. 9. 182; Isocr. 8. 1, οἱ παριόντες ἐνθάδε. Schöm. *Ass. of the Ath.* p. 111, Engl. Tr.

τούτων] explained by καὶ λέγειν καὶ συμβουλεύειν. On the omission of the article see 3. 12. "shrink from these (our proper) duties of making motions and giving advice."

τὴν πρὸς ὑ. ἀ.] "ἡ πρός τινα ἀ. duplicem habet significationem: subjectivam, *odium quo aliquem persequor;* objectivam, *quod est contra me apud aliquem*,"—Bremi, who illustrates the first sense by 18. 36, διὰ τὴν τοθ' ὑποῦσαν ἀπέχθειαν πρὸς τοὺς Θηβαίους, the second by τὴν ἀπέχθειαν πρὸς Θηβαίους in the same section. Cf. Mr. Shill. *de F. Leg.* § 96; Isocr. 8. 167, δείσας τὴν πρὸς ὑμᾶς ἀπέχθειαν, "through fear of incurring your displeasure."

οἷα π. δέ] "but detail his doings, descanting on their heinous and atrocious character." 18. 41, ὁ τὰ Θηβαίων ὀδυρόμενος . . πάθη καὶ διεξιὼν ὡς οἰκτρά.

οἱ κ.] "our hearers," opp. to ἀναστάς as said of the speaker, 4. 1.

ὡς . . ἂν εἴποιτε] Madv. 137; infr. 37. "are better provided for making just speeches . . ." (Pl. *Gorg.* 448 D, καλῶς γε . . φαίνεται Πῶλος παρεσκευάσθαι εἰς λόγους), "but to hinder him from executing what he has now in hand you are wholly unprepared to exert yourselves."

ἄλλου συνείητε, ἄμεινον Φιλίππου παρεσκεύασθε, ὡς δὲ κωλύσαιτ' ἂν ἐκεῖνον πράττειν ταῦτα ἐφ' ὧν ἐστὶ νῦν, παντελῶς ἀργῶς ἔχετε. 4. *συμβαίνει δὴ πρᾶγμα ἀναγκαῖον, οἶμαι, καὶ ἴσως εἰκός· ἐν οἷς ἑκάτεροι διατρίβετε καὶ περὶ ἃ σπουδάζετε, ταῦτ' ἄμεινον ἑκατέροις ἔχει, ἐκείνῳ μὲν αἱ πράξεις ὑμῖν δ' οἱ λόγοι. εἰ μὲν οὖν καὶ νῦν λέγειν δικαιότερα ὑμῖν ἐξαρκεῖ, ῥᾴδιον, καὶ πόνος οὐδεὶς πρόσεστι τῷ πράγματι·* 5. *εἰ δ' ὅπως τὰ παρόντ' ἐπανορθωθήσεται δεῖ σκοπεῖν, καὶ μὴ προελθόντα ἔτι πορρωτέρω λήσει πάντας ἡμᾶς, μηδ' ἐπιστήσεται μέγεθος δυνάμεως πρὸς ἣν οὐδ' ἀνταραι δυνησόμεθα, οὐχ ὁ αὐτὸς τρόπος ὅσπερ πρότερον τοῦ βουλεύεσθαι, ἀλλὰ καὶ τοῖς λέγουσιν ἅπασι καὶ τοῖς ἀκούουσιν ὑμῖν τὰ βέλτιστα καὶ τὰ σώσοντα τῶν ῥᾴστων καὶ τῶν ἡδίστων προαιρετέον.*

6. *Πρῶτον μέν, εἴ τις, ὦ ἄνδρες Ἀθηναῖοι, θαρρεῖ ὁρῶν ἡλίκος ἤδη καὶ ὅσων κύριός ἐστι Φίλιππος, καὶ μηδένα οἴεται κίνδυνον φέρειν τοῦτο τῇ πόλει μηδ' ἐφ' ὑμᾶς πάντα παρα-*

ἐφ' ὧν ἐστί] Cf. 4. 7. Arist. *Nic. Eth.* 9. 6. 3, *οὗτοι γὰρ καὶ ἑαυτοῖς ὁμονοοῦσι καὶ ἀλλήλοις, ἐπὶ τῶν αὐτῶν ὄντες, ὡς εἰπεῖν.*

§ 4. **πρᾶγμα**] "there follows a result."

ἐν οἷς] for this asyndeton cf. infr. 17, *ἄρχειν βούλεται*: 4. 14, *ἐπειδὰν* . . : 9. 1.

διατρίβετε, κ.τ.λ.] "on which you employ yourselves, and in which you take a lively interest." Arist. *Rhet.* 2. 2. 2, *διατρίβουσιν ἐν τῷ τιμωρεῖσθαι τῇ διανοίᾳ.* For *ἔχει* the Zurich editors and West. read *ἔχειν*, with S, depending on *συμβαίνει.*

ῥ., καὶ π. οὐδείς] Cf. on § 31,—"If then you are still satisfied with using juster arguments, it is easy and involves no trouble; but if it is our duty to consider how the present state of things is to be amended (cf. 3. 1), and we are to prevent its going still further unperceived by us all, and the sudden coming upon us of a mighty power which we shall not be able to withstand, then the manner of our deliberation is not the same . ." After *ὅσπερ* one or two MSS. have *καί*, which would have been quite legitimate, notwithstanding Vömel says "nostro loco neganti conjunctio *καί* aliena esset." Cf. 3. 13.

§ 5. **προελθόντα ἔτι**] 3. 3; infr. § 33; 23. 203, *τὸ πρᾶγμα ἤδη καὶ πορρωτέρω βαδίζει.*

μέγεθος δ.] see note to 3. 25, *κάλλη . . ἱερῶν.* Caes. *B. Civ.* I. 64, "tantae magnitudini fluminis exercitum obicere."

ἀνταραι] 2. 24. Pl. *Euthyd.* p. 272 A, *ταύτην (μάχην) νῦν ἐξειργάσθον, ὥστε μηδ' ἂν ἕνα αὐτοῖς οἷόν τ' εἶναι μηδ' ἀνταραι.*

τοῖς λ.] Madv. 85.

§ 6. **ὁρῶν**] "though he sees," "sees without alarm."

φέρειν] "brings with it," "threatens." Soph. *El.* 1042, *βλάβην.* Pl. *Phaed.* 88 B, *ὄλεθρον τῇ ψυχῇ.*

ἐφ' ὑμᾶς π.] as infr. § 33, *ὅτι*

σκευάζεσθαι, θαυμάζω, καὶ δεηθῆναι πάντων ὁμοίως ὑμῶν βούλομαι τοὺς λογισμοὺς ἀκοῦσαί μου διὰ βραχέων, δι' οὓς τἀναντία ἐμοὶ παρέστηκε προσδοκᾶν καὶ δι' ὧν ἐχθρὸν ἡγοῦμαι Φίλιππον, ἵν' ἐὰν μὲν ἐγὼ δοκῶ βέλτιον προορᾶν, ἐμοὶ πεισθῆτε, ἐὰν δ' οἱ θαρροῦντες καὶ πεπιστευκότες αὐτῷ, τούτοις προσθήσεσθε. 7. ἐγὼ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, λογίζομαι τίνων ὁ Φίλιππος κύριος πρῶτον μετὰ τὴν εἰρήνην κατέστη; Πυλῶν καὶ τῶν ἐν Φωκεῦσι πραγμάτων. τί οὖν; πῶς τούτοις ἐχρήσατο; ἃ Θηβαίοις συμφέρει καὶ οὐχ ἃ τῇ πόλει, πράττειν προείλετο. τί δή ποτε; ὅτι πρὸς πλεονεξίαν, οἶμαι, καὶ τὸ πάνθ' ὑφ' ἑαυτῷ ποιήσασθαι τοὺς λογισμοὺς ἐξετάζων, καὶ οὐ πρὸς εἰρήνην οὐδ' ἡσυχίαν οὐδὲ δίκαιον οὐδέν, εἶδε τοῦτ' ὀρθῶς. 8. ὅτι τῇ μὲν ἡμετέρᾳ πόλει καὶ τοῖς ἤθεσι τοῖς ἡμετέροις οὐδὲν ἂν ἐνδείξαιτο τοσοῦτον οὐδὲ ποιήσειεν ὑφ' οὗ πεισθέντες ὑμεῖς τῆς ἰδίας ἕνεκ' ὠφελείας τῶν ἄλλων τινὰς Ἑλλήνων ἐκείνῳ προεῖσθε, ἀλλὰ καὶ τοῦ δικαίου

ταῦτ' ἐφ' ὑμᾶς ἔστιν, "that you are the objects of all." Very often with a dat., "with a view to the harm of." 19. 205, χρήματα ἔχουσιν ἐφ' ὑμῖν: 23. 137, καὶ ταῦτ' ἐφ' ἡμῖν ὄντα, "tend to our detriment." Isocr. (5. 73) complains of this line of argument,—περὶ σῆς δυνάμεως λέγουσιν, ὡς οὐχ ὑπὲρ τῆς Ἑλλάδος ἀλλ' ἐπὶ ταύτην αὐξάνεται, καὶ σὺ πολὺν χρόνον ἤδη ἡμῖν ἐπιβουλεύεις.

διὰ βραχέων] "to hear briefly from me." West. thinks it somewhat surprising that διὰ βρ. should be joined with ἀκοῦσαι. He seems to have forgotten Virg. *Aen.* 2. 11, "Et breviter Trojae supremum audire laborem."

δι' οὓς] "propter quas (causa remotior quae dicitur); δι' ὧν per quas (causa est instrumenti instar), i.e. quibus permotus." Fr. Lys. 12. 87, εἰ διὰ μὲν τοῦ ὑμετέρου πλήθους . . ἡγοῦνται τοὺς τριάκοντα σῶσαι, διὰ δ' Ἐρατοσθένην. Dem. 5. 22. "which lead me (3. 1) to expect the contrary, and wherefore I look upon . ."

βέλτιον προορᾶν] "to see better into the future," "have the better foresight." F Ω Υ have βέλτιον τῶν ἄλλων, as in 5. 11.

προσθήσεσθε] Bekk. st. from S; Bekk. προσθῆσθε. If this reading is correct, the construction commenced with ἵν' εἰ is abandoned for a direct statement.

§ 7. **ἐγὼ τοίνυν**] "well, then, I reason—What did P. first make himself master of after the peace? P. and the settlement of the P. business."

Πυλῶν] 5. 20. Grote, 11. 482.

πρὸς . . ἐξ.] 1. 11. "forming his calculations by reference to ambition and the reduction . ."

εἶδε] 4. 5.

§ 8. **τοῖς ἤθεσι**] "a people of our character," "our principles."

ἐνδείξαιτο] Lat. "ostento:" "offer as a bait"—"could offer no bait tempting enough, could do nothing that would induce you to sacrifice . ."

τῶν ἄλλων τινάς] "de hâc collocatione pronominis indefiniti,

λόγον ποιούμενοι, καὶ τὴν προσοῦσαν ἀδοξίαν τῷ πράγματι φεύγοντες, καὶ πάνθ' ἃ προσήκει προορώμενοι, ὁμοίως ἐναντιώσεσθε, ἄν τι τοιοῦτον ἐπιχειρῇ πράττειν, ὥσπερ ἂν εἰ πολεμοῦντες τύχοιτε. 9. *τοὺς δὲ Θηβαίους ἡγεῖτο, ὅπερ συνέβη, ἀντὶ τῶν ἑαυτοῖς γιγνομένων τὰ λοιπὰ ἐάσειν ὅπως βούλεται πράττειν ἑαυτόν, καὶ οὐχ ὅπως ἀντιπράξειν καὶ διακωλύσειν ἀλλὰ καὶ συστρατεύσειν ἂν αὐτοὺς κελεύῃ. καὶ νῦν τοὺς Μεσσηνίους καὶ τοὺς Ἀργείους ταὐτὰ ὑπειληφὼς εὖ ποιεῖ. ὃ καὶ μέγιστόν ἐστι καθ' ὑμῶν ἐγκώμιον, ὦ ἄνδρες Ἀθηναῖοι·* 10. *κέκρισθε γὰρ ἐκ τούτων τῶν ἔργων μόνοι τῶν πάντων μηδενὸς ἂν κέρδους τὰ κοινὰ δίκαια τῶν Ἑλλήνων προέσθαι, μηδ' ἀνταλλάξασθαι μηδεμιᾶς χάριτος μηδ' ὠφελείας τὴν εἰς τοὺς Ἕλληνας εὔνοιαν. καὶ ταῦτ' εἰκότως καὶ περὶ ὑμῶν οὕτως ὑπείληφε καὶ κατ' Ἀργείων καὶ Θηβαίων ὡς ἑτέρως, οὐ μόνον εἰς τὰ παρόντα ὁρῶν ἀλλὰ καὶ*

quae Ionensibus propria dicitur esse, cf. 14. 6, *τῶν ἰδίᾳ τι συμφερόντων*: 20. 81, 133: 24. 2; Aesch. 3. 196" (Fr.). It is not uncommon in Thuc.: 1. 45, *ἐς τῶν ἐκείνων τι χωρίων*: 5. 82, *τῶν ἐν Πελοποννήσῳ τινὲς πολέων*. Antiph. *de Caed. Her.* § 21, *εἰς τῆς Μηθυμναίας τι χωρίον*.

ἀλλὰ καί] "but both out of a regard for justice and fear of the disgrace attaching to the thing, and in the exercise of a proper foresight, you would oppose him . . ." For the position of *τῷ πράγματι* cf. 18. 176, *τὸν ἐφεστηκότα κίνδυνον τῇ πόλει*: *ib.* 220, *τὸν κατειληφότα κίνδυνον τὴν πόλιν*: 25. 40, *τοὺς γενομένους κύνας τῶν προβάτων*. Madv. 9 *a*, 1. On the fut. ind. *ἐναντιώσεσθε*, Madv. 130 *b*.

ὁμοίως . . ὥσπερ ἄν] "just the same as if you were . ." Madv. 139 *c*; Heind. *Gorg.* c. 76; Butt. *Ind. Mid.* s. v. *ὡς ἄν*. Cf. 21. 60, 117, 225, *βοηθεῖν ὁμοίως ὥσπερ ἂν αὐτῷ τις ἀδικούμενος*.

§ 9. **ὅπερ συνέβη**] "which proved to be the case." Cf. 2. 5.

ἀντί κ.τ.λ.] "in return for what he was doing for them . ." See 5. 21.

οὐχ ὅπως . . . ἀλλὰ καί] "and so far from . . would even . ." Madv. 212. 4; Don. § 571.

ταὐτὰ ὑ.] "under the same persuasion. For *ποιεῖ* the Zurich editors Vöm. and Fr. read *ἐποίει* from S. A reference to § 15 will serve to show that this is a mere blunder of the copyist.

καθ' ὑμῶν] "panegyric upon you." *κατά* is not often used as here to express a favourable judgment. Cf. however 18. 125; Aesch. 1. 157, 163; 3. 50, 125, 141—passages which I now find have been collected by Vöm. also.

§ 10. **ἂν . . προέσθαι**] Cf. 4. 13. "by these acts to be the only people in the world who would not for *any* (*μηδενός* being emphasized by *ἄν*) . ." *μηδενὸς κ.* is of course the gen. of price: 3. 22.

τὰ κ. δ. τῶν Ἑ.] 2. 24.

εἰς . . εὔνοιαν] Antiph. *de Caed. Her.* § 76, *ἔργῳ τὴν εὔνοιαν ἐδείκνυε τὴν εἰς ὑμᾶς*. Dem. 18. 54.

ὡς ἑτέρως] Lit., "how differently." Infr. 32; 18. 202, 306.

τὰ πρὸ τούτων λογιζόμενος. 11. εὑρίσκει γάρ, οἶμαι, καὶ ἀκούει τοὺς μὲν ὑμετέρους προγόνους, ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, οὐ μόνον οὐκ ἀνασχομένους τὸν λόγον τοῦτον, ἡνίκ' ἦλθεν Ἀλέξανδρος ὁ τούτων πρόγονος περὶ τούτων κῆρυξ, ἀλλὰ καὶ τὴν χώραν ἐκλιπεῖν προελομένους καὶ παθεῖν ὁτιοῦν ὑπομείναντας, καὶ μετὰ ταῦτα πράξαντας ταῦθ' ἃ πάντες μὲν ἀεὶ γλίχονται λέγειν, ἀξίως δ' οὐδεὶς εἰπεῖν δεδύνηται, διόπερ κἀγὼ παραλείψω δικαίως (ἔστι γὰρ μείζω τἀκείνων ἔργα ἢ ὡς τῷ λόγῳ τις ἂν εἴποι), τοὺς δὲ Θηβαίων καὶ Ἀργείων προγόνους τοὺς μὲν συστρατεύσαντας τῷ βαρβάρῳ, τοὺς δ' οὐκ ἐναντιωθέντας. 12. οἶδεν οὖν ἀμφοτέρους ἰδίᾳ τὸ λυσιτελοῦν ἀγαπήσοντας, οὐχ ὅ τι συνοίσει κοινῇ τοῖς Ἕλλησι σκεψομένους. ἡγεῖτ' οὖν, εἰ μὲν ὑμᾶς ἕλοιτο φίλους, ἐπὶ τοῖς

"He has naturally formed both this opinion of you, and that—how different—of . . ."

§ 11. ὥστ' . . ὑπακούειν] "when they might . . so they would," "on condition they would." Madv. 166 *b.* "Sic Latine 'quum possent Graecis ita imperitare, ut ipsi dicto audientes essent regi.' Conf. Eur. *Phoen.* 514, ἂν ἔλθοιμ' . . . ὥστ' ἔχειν τυραννίδα. Plenissime h. e. junctis conditione et effectu: *ib.* 599, οὐκ ἂν ξυμβαῖμεν ἄλλως ἢ 'πὶ τοῖς εἰρημένοις, ὥστ' ἐμὲ . . τῆσδ' ἄνακτ' εἶναι χθονός" (Schäf.). Cf. 18. 67, 81, 103; 21. 3 al.

οὐκ ἀνασχομένους] "did not put up with," "rejected with disdain."

Ἀλέξανδρος] Herod. 8. 140 sq. In 23. 200 Dem. makes Perdiccas king at the time of the Battle of Plataea.

λέγειν . . εἰπεῖν] In some passages these verbs are found together where there can be no intention to insist on any difference of meaning. Isocr. 15. 272, τὴν δύναμιν ἔχω μὲν εἰπεῖν, ὀκνῶ δὲ λέγειν: Id. 4. 11, τὸν δ' ἀκριβῶς ἐπιστάμενον λέγειν ἁπλῶς, οὐκ ἂν δυνάμενον εἰπεῖν. Here λέγειν might be understood of the contents of the speeches, and εἰπεῖν of the language used. "All earnestly desire to describe . . to do so in language worthy of the subject," "speak them as they deserve." Thuc. 3. 67, λόγοι ἔπεσι κοσμηθέντες. Cf. what Dem. had already said on this subject in 14. 1. On μὲν . . δέ cf. 2. 24. S omits μέν, which is properly retained by Bekker, as also in § 12, ἐν μὲν τῇ μ. The same MS. omits μέν in 9. 2, ἡ μὲν πόλις, and ib. 5, τῆς μὲν ῥᾳθυμίας . .

ἢ ὡς] Madv. 90, r. 4. "are great beyond any man's power to express them in words."

τοὺς μὲν . . τοὺς δ'] Madv. 50 *a*, r. 4. Ps. Dem. 7. 41, ταύτην τὴν χώραν . . τὴν μὲν . . τὴν δὲ . . 9. 61; 19. 90; Thuc. 1. 89. Mr. K. well translates, "either joined the barbarian army, or . ."

§ 12. ἰδίᾳ] "selfishly."

ἀγαπᾶν] rarely as here with the acc. In Thuc. 6. 18 the words οὐκ ἀγαπήσαντες, which followed ὑπεριδόντες, are now omitted on the authority of the best MSS. Cf. Heind., Pl. *Euthyd.* § 82.

ἐπὶ τοῖς δ.] "on condition his objects are just."

δικαίοις αἱρήσεσθαι, εἰ δ' ἐκείνοις προσθεῖτο, συνεργοὺς ἕξειν τῆς αὑτοῦ πλεονεξίας. διὰ ταῦτ' ἐκείνους ἀνθ' ὑμῶν καὶ τότε καὶ νῦν αἱρεῖται. οὐ γὰρ δὴ τριήρεις γε ὁρᾷ πλείους αὐτοῖς ἢ ὑμῖν οὔσας· οὐδ' ἐν μὲν τῇ μεσογείᾳ τιν' ἀρχὴν εὕρηκε, τῆς δ' ἐπὶ τῇ θαλάττῃ καὶ τῶν ἐμπορίων ἀφέστηκεν· οὐδ' ἀμνημονεῖ τοὺς λόγους οὐδὲ τὰς ὑποσχέσεις ἐφ' αἷς τῆς εἰρήνης ἔτυχεν.

13. *Ἀλλὰ νὴ Δί' εἴποι τις ἂν ὡς πάντα ταῦτ' εἰδὼς οὐ πλεονεξίας ἕνεκεν οὐδ' ὧν ἐγὼ κατηγορῶ τότε ταῦτ' ἔπραξεν, ἀλλὰ τῷ δικαιότερα τοὺς Θηβαίους ἢ ὑμᾶς ἀξιοῦν. ἀλλὰ τοῦτον καὶ μόνον πάντων τῶν λόγων οὐκ ἔνεστ'*

καὶ τότε καὶ νῦν] "these considerations made him prefer them to you both then and now." In this case the verb is almost always in the present, even when *τότε* stands next to it. Soph. *Electr.* 917, *καὶ νῦν θ' ὁμοίως καὶ τότ' ἐξεπίσταμαι.* Dem. 18. 31. We find, however, Dem. 29. 38, *παραδοῦναι καὶ τότε καὶ νῦν ἤθελον.*

εὕρηκε] "invenit," "found"—as an *ἕρμαιον* or godsend. "nor having found an empire inland has he renounced . . ;" so that he can well dispense with the alliance of a maritime power like ourselves, as being out of our reach. "Sane de vero hic dominatu sermo est, sed illud *εὕρηκε* proverbiale quid sonat; nam ita fere locum circumscripserim, 'neque in mediterraneis subito praeclarum *sibi visus est invenire principatum*, cujus gratiâ maritimum illum jam missum faceret.'" Butt. *Ind. Mid.* s. v. *ἀρχή*.

ἐπὶ τ. θ.] "over," "of the sea." Xen. *Cyrop.* 5. 3. 36, *ἄρχων ἐπὶ τούτοις ἦν.* Thuc. 6. 29, *πέμπειν αὐτὸν ἐπὶ τοσούτῳ στρατεύματι,* "in command of." Cf. 9. 2, *τοὺς ἐπὶ τοῖς πράγμασιν ὄντας.*

ἐφ' αἷς] "on the faith of which . ." Cp. §§ 28, 30. 18. 28, *ἐπὶ ταύταις ταῖς ἐλπίσι τὴν εἰρήνην ἐποιεῖσθε*: ib. 44; 19. 87.

§ 13. **Ἀλλὰ νὴ Δί'**] "yes, but, some one may say . . .," "but it may be said . . .," anticipating an objection, as in Lat. "at," "at enim." Cf. 8. 9; 20. 58; al. Sometimes *νὴ Δία* precedes: 18. 117, *νὴ Δί' ἀλλ' ἀδίκως ἦρξα.* In other passages *γάρ* follows *νὴ Δία*: 9. 68; 20. 56, *νὴ Δί' ἀνάξιοι γάρ τινες τῶν εὑρημένων ταῦτ' ἦσαν*: 23. 166. See other forms of "occupatio" in 1. 16; 4. 10.—Franke and Dind. refer *εἰδώς* to Philip ("that though he knew all this [that the alliance with Thebes would be more to his advantage], it was not from selfishness nor the motives I attribute to him ..."). Schäf. and Redh. tr. *τις* "dicat aliquis quasi totum rerum hodiernarum statum perspectum habens." I prefer the former explanation.

ὧν . . . κατηγορῶ] observe the absence of a gen. of the person: cf. 19. 2, with Mr. Shilleto's note.

τῷ . . ἀξιοῦν] Madv. 155; Heind., *Phaed.* 60 B; Dem. 5. 21. "because the demands of the Thebans . . .," in claiming Orchomenus and Coronea.

τοῦτον καὶ μ.] "this is *just* the plea which of all others . . .," "of all pleas this is just . . . ." This *epitatic* use of *καί* has been noticed on 3. 1.

αὐτῷ νῦν εἰπεῖν· ὁ γὰρ Μεσσήνην Λακεδαιμονίους ἀφιέναι κελεύων πῶς ἂν Ὀρχομενὸν καὶ Κορώνειαν τότε Θηβαίοις παραδοὺς τῷ δίκαια νομίζειν ταῦτ' εἶναι πεποιηκέναι σκήψαιτο;

14. Ἀλλ' ἐβιάσθη νὴ Δία (τοῦτο γάρ ἐσθ' ὑπόλοιπον) καὶ παρὰ γνώμην, τῶν Θετταλῶν ἱππέων καὶ τῶν Θηβαίων ὁπλιτῶν ἐν μέσῳ ληφθείς, συνεχώρησε ταῦτα. καλῶς. οὐκοῦν φασὶ μὲν μέλλειν πρὸς τοὺς Θηβαίους αὐτὸν ὑπόπτως ἔχειν, καὶ λογοποιοῦσι περιιόντες τινὲς ὡς Ἐλάτειαν τειχιεῖ· 15. ὁ δὲ ταῦτα μὲν μέλλει καὶ μελλήσει, ὡς ἐγὼ κρίνω, τοῖς Μεσσηνίοις δὲ καὶ τοῖς Ἀργείοις ἐπὶ τοὺς Λακεδαιμονίους συμβάλλειν οὐ μέλλει, ἀλλὰ καὶ ξένους εἰσπέμπει καὶ χρήματ' ἀποστέλλει καὶ δύναμιν μεγάλην ἔχων αὐτὸς

Μεσσήνην] Grote, 11. 612.

ἀφιέναι] more fully in Thuc. i. 129, *Αἴγιναν αὐτόνομον ἀφιέναι.*

τότε] at the end of the Sacred War, when Philip restored to them Orchomenus and Coronea, which had been in the hands of the Phocians since B.C. 354, 353. 19. 112, 141. Cf. 5. 21, *Θηβαίοις πρὸς μὲν τὸ τὴν χώραν κεκομίσθαι πέπρακταί τι, πρὸς δὲ τιμὴν καὶ δόξαν αἴσχιστα.* The feeling of repugnance was caused by the manner in which they had become possessed of the towns. Cf. Grote, 10. 426.

σκήψαιτο] "how can he pretend to have done so because . . ."

§ 14. **Ἀλλ' . . νὴ Δία**] "but perhaps . . .," "but it may be said he was forced—for this plea is left . ." supr. § 13.

ἐν μ. ληφθείς] "surrounded by." Cf. 5. 22; Grote, 11. 587.

καλῶς] ironical—"admirable!" "excellent!"

φασὶ μέν] "so they say he intends to regard the T. with suspicion." So 9. 63; 19. 132.

λογ. περιιόντες] 4. 10.

Ἐλάτειαν] the principal town in Phocis, and especially important in a military point of view—"ad defendendas, in quibus surgebat, angustias, quae Boeotiam versus propinquam et Thessaliam aperiebantur, opportunissima erat, ut qui eam teneret, brevi viâ praeter Thronium et Scarpheam ad Thermopylas perveniret (Livy 33, c. 3), et aditus in Boeotiam haberet" (Vom.). Hence the alarm at Athens when the news came in the year before the battle of Chaeronea, that Philip was fortifying the town. 18. 169.

§ 15. **μ. καὶ μελλήσει**] "this he intends, and *will* intend in my judgment," he will go no farther—there the matter will end. We might have expected *τε καί* here, but cf. 19. 89, *χρήμαθ' ἡμῖν περίεστι καὶ περιέσται,* with Mr. Shilleto's note.

τοῖς Μ.] a dat. commodi, as it is called—"in the interest of," "on behalf of." Madv. 34 and r. 1. 24. 88, *δι' ὅλου . . . τοῦ νόμου τῷ καταστήσαντι τοὺς ἐγγυητὰς ἅπαντα λέγει.*

ἐπὶ . . συμβάλλειν] whether this constr. occurs elsewhere I don't know. *σ.* with *πρός* is not uncommon.

οὐ μ.] "he does not intend"—there is no intending about this, it is already being done.

ἐστι προσδόκιμος. τοὺς μὲν ὄντας ἐχθροὺς Θηβαίων Λακεδαιμονίους ἀναιρεῖ, οὓς δ' ἀπώλεσεν αὐτὸς πρότερον Φωκέας νῦν σώζει; 16. καὶ τίς ἂν ταῦτα πιστεύσειεν; ἐγὼ μὲν γὰρ οὐκ ἂν ἡγοῦμαι Φίλιππον, οὔτ' εἰ τὰ πρῶτα βιασθεὶς ἄκων ἔπραξεν οὔτ' ἂν εἰ νῦν ἀπεγίγνωσκε Θηβαίους, τοῖς ἐκείνων ἐχθροῖς συνεχῶς ἐναντιοῦσθαι, ἀλλ' ἀφ' ὧν νῦν ποιεῖ, κἀκεῖνα ἐκ προαιρέσεως δῆλός ἐστι ποιήσας. ἐκ πάντων δ', ἄν τις ὀρθῶς θεωρῇ, πάντα πραγματεύεται κατὰ τῆς πόλεως συντάττων. 17. καὶ τοῦτ' ἐξ ἀνάγκης τρόπον τιν' αὐτῷ νῦν γε δὴ συμβαίνει. λογίζεσθε γάρ. ἄρχειν βούλεται, τούτου δ' ἀνταγωνιστὰς μόνους ὑπείληφεν ὑμᾶς. ἀδικεῖ πολὺν ἤδη χρόνον, καὶ τοῦτο αὐτὸς ἄριστα σύνοιδεν ἑαυτῷ· οἷς γὰρ (οὖσιν ὑμε-

incorporates

ἐστι πρ.] "is expected." Thuc. 1. 14.

τοὺς μὲν . . . σώζει] "when he is seeking to destroy the existing enemies of the T., the L., does he now mean to restore the P., whom he himself before annihilated," as some would have us believe? *τοὺς ὄντας*, opp. to *οὓς ἀπώλεσεν*. 8. 17, *ἂν μὲν τοίνυν ᾖ* . . ., opp. to *τὸ διαλύεσθαι*. 9. 56, *ὅτ' ἦν ἡ πόλις*. The sentence is an example of the "argumentum ex contrario," or "contrarium" as it is called by the Auct. ad Her., who explains it at length 4. 25, 26. It is very often introduced by *εἶτα* (cf. 1. 24; supr. 13; 8. 20; 9. 13 al.), and generally appears in the form of two sentences connected by *μέν* and *δέ*, of which that with *μέν*, subordinate to the other (2. 24), contains some admitted fact, from which the inference is drawn.

§ 16. **καὶ τίς**] "but who can believe it?" "who pray can believe it?" *καί* being adversative, and expressing objection to the previous statement, as very often when used before *πῶς, τίς*, &c. 16. 8, *καὶ τί ἂν ἄλλο βουλοίμεθα;* 18. 235, *καὶ πῶς ἔνι τοῦτο γενέσθαι;* cf. Porson on Eur. *Phoen.* 1373.

ἐγὼ μὲν γάρ] Cf. 9. 15. "for my own part (so far from believing this) I do not even think that P., either if he were now giving up the T. (cf. 3. 33) would, . ." *ἂν . . ἄν* with *ἐναντιοῦσθαι*. Cf. 1. 10.

βιασθείς] "because he was forced."

ποιήσας] Madv. 177 *b*.

συντάττων] here, as often, in the sense of "concocting a scheme." 32. 22, *τοῦ σοφοῦ τοῦ ταῦτα πάντα συντεταχότος*. "but his whole conduct rightly viewed shows that all his intrigues are directed against . ." With this passage comp. 8. 43.

§ 17. **καὶ τοῦτ'**] 8. 41, *καὶ τοῦτ' εἰκότως τρόπον τινὰ πράττει*. On *τρόπον τινά* Madv. 31 *d*. For the asyndeton *ἄρχειν β.* cf. supr. § 4. "only consider: he desires to rule, and conceives you to be his only rivals in this!"

σύνοιδεν] "and of this he is himself perfectly conscious. For by those places of yours which he now holds it is that he secures himself in possession of . . ." Ps. Dem. 10. 12 has *οἷς . . . ἔχει χρῆσθαι*, which is also the reading of some MSS. here. It seems to have arisen, as Fr. suggests, from ignorance of the attraction. Cf. Madv. 103.

τέροις) ἔχει, τούτοις πάντα τἄλλα ἀσφαλῶς κέκτηται· εἰ γὰρ Ἀμφίπολιν καὶ Ποτίδαιαν προεῖτο, οὐδ' ἂν οἴκοι μένειν βεβαίως ἡγεῖτο. 18. *ἀμφότερα οὖν οἶδε, καὶ ἑαυτὸν ὑμῖν ἐπιβουλεύοντα καὶ ὑμᾶς αἰσθανομένους· εὖ φρονεῖν δ' ὑμᾶς ὑπολαμβάνων δικαίως [ἂν] αὐτὸν μισεῖν νομίζει καὶ παρώξυνται, πείσεσθαί τι προσδοκῶν, ἂν καιρὸν λάβητε, ἂν μὴ φθάσῃ ποιήσας πρότερος. διὰ ταῦτ' ἐγρήγορεν, ἐφέστηκεν, ἐπὶ τῇ πόλει θεραπεύει τινὰς Θηβαίους καὶ Πελοποννησίων τοὺς ταὐτὰ βουλομένους τούτοις,* 19. *οὓς διὰ μὲν πλεονεξίαν τὰ παρόντα ἀγαπήσειν οἴεται, διὰ δὲ σκαιότητα τρόπων τῶν μετὰ ταῦτ' οὐδὲν προόψεσθαι. καίτοι σωφρονοῦσί γε καὶ μετρίως ἐναργῆ παραδείγματ' ἔστιν ἰδεῖν, ἃ καὶ πρὸς Μεσσηνίους καὶ πρὸς Ἀργείους ἔμοιγ' εἰπεῖν συνέβη, βέλτιον δ' ἴσως καὶ πρὸς ὑμᾶς ἐστὶν εἰρῆσθαι.*

Ἀμφ. καὶ Π.] Grote, 11. 329, 331, 336.

§ 18. **ἀμφ. . . . καὶ . . . καί**] 1. 14.

δικαίως [ἂν] . . νομίζει] Bekk. Others from S read *ἂν νομίζοι*. Schäf. rightly says, "particula delenda est, nata illa ex literis proximis. Certe scit Philippus se odio esse Atheniensibus." If *ἂν . . . νομίζοι* were read, *ὑπολαμβάνων* would = *εἰ ὑπολαμβάνοι*. Even if this were not in itself unmeaning here, the words *καὶ παρώξυνται* prove that the previous sentence is assertive, not hypothetical. *δικαίως* with *νομίζει*, "with reason."

παρώξυνται] "he is disturbed," "alarmed."

φθ. π. πρότερος] "unless he is beforehand with you by striking the first blow." On the aor. part., Madv. 183, r. 2.

ἐγρήγορεν] "he is awake." 19. 305, *εἰ προσέχει τοῖς πράγμασιν ἤδη καὶ ἐγείρεται ἡ πόλις*. Thuc. 7. 51. Fr. puts the comma after *τῇ πόλει*, but this seems weaker in itself, and leaves *θεραπεύει* without sufficient reference. "he is on the watch, he courts certain people against us (supr. § 6)—the Thebans . . ."

ἐπί] Cf. supr. 6 on *ἐφ' ἡμᾶς*.

ταὐτὰ β.] a common expression to denote identity of political views. Thuc. 2. 79; 4. 79.

τούτοις] i. e. the Thebans.

§ 19. **πλεονεξίαν**] "cupidity."

διὰ . . σκ. τρ.] "through dulness of understanding." The *ἀναισθησία* of the Thebans was proverbial. 5. 15, *εἰ καὶ πάνυ φησί τις αὐτοὺς ἀναισθήτους εἶναι*. 18. 19, 43; 20. 109. Hor. 2 *Epp.* 1. 244.

τῶν μ. ταῦτ'] 1. 8.

καίτοι . . . γε] "yet surely persons of even moderate intelligence may see striking instances of them (i. e. the consequences of trusting P.)."

ἔμοιγ' . . . συνέβη] "it occurred to me," "I had occasion to . . ." This was in or before B.C. 344, when at his own suggestion Dem. was sent with other envoys on a mission to the cities of the Peloponnese. He refers to it in 18. 79—*τὴν εἰς Π. πρεσβείαν ἔγραψα ὅτε πρῶτον ἐκεῖνος εἰς Π. παρεδύετο*. Grote, 11. 614; *Diss. de Cor.* p. 212.

20. Πῶς γὰρ οἴεσθ', ἔφην, ὦ ἄνδρες Μεσσήνιοι, δυσχερῶς ἀκούειν Ὀλυνθίους, εἴ τίς τι λέγοι κατὰ Φιλίππου κατ' ἐκείνους τοὺς χρόνους ὅτ' Ἀνθεμοῦντα μὲν αὐτοῖς ἀφίει, ἧς πάντες οἱ πρότερον Μακεδονίας βασιλεῖς ἀντεποιοῦντο, Ποτίδαιαν δ' ἐδίδου τοὺς Ἀθηναίων ἀποίκους ἐκβαλών, καὶ τὴν μὲν ἔχθραν τὴν πρὸς ἡμᾶς αὐτὸς ἀνῄρητο, τὴν χώραν δ' ἐκείνοις ἐδεδώκει καρποῦσθαι; ἆρα προσδοκᾶν αὐτοὺς τοιαῦτα πείσεσθαι, ἢ λέγοντος ἄν τινος πιστεῦσαι οἴεσθε; 21. ἀλλ' ὅμως, ἔφην ἐγώ, μικρὸν χρόνον τὴν ἀλλοτρίαν καρπωσάμενοι πολὺν τῆς ἑαυτῶν ὑπ' ἐκείνου στέρονται, αἰσχρῶς ἐκπεσόντες, οὐ κρατηθέντες μόνον ἀλλὰ καὶ προδοθέντες ὑπ' ἀλλήλων καὶ πραθέντες· οὐ

§ 20. **Πῶς γάρ**] Aquila Rom. *de Fig.* c. 9 (quoted by Redh.) refers to this passage: "Apostrophe, aversio, ubi quæ ad alios dicta volumus, ad alios dicere videmur. Acutissimum exemplum in Philippicis Demosthenis, ubi quibus verbis populum Atheniensium monitum vult ea se dicit apud Græcos et Arcadas et Messenios concionatum invidiose." "well, I said, ye men of M., with what vexation . . . used to listen whenever any one . . .," "used to hear any one speak against P. . . ."

Πῶς . . δ.] 1. 24.

ἀκούειν] for the benefit of "tirones" as he says, Völm. remarks that the sentence in the direct form would be *δυσχερῶς ἀκούοιεν ἄν, εἴ τίς τι λέγοι*. As εἰ here = as often as, ἀκούειν must be the inf. of the imperfect. Madv. 133. Cf. 9. 4, 45; 18. 43, *οὐδὲ φωνὴν ἤκουον εἴ τις ἄλλο τι βούλοιτο λέγειν.*

Ἀνθεμοῦντα] well named by Libanius *τὸ τῶν ταλαιπώρων Ὀλυνθίων δέλεαρ.* Cf. Grote, 11. 333. Here the word is feminine, in Thuc. 2. 99 masculine.

ἐδίδου] here not "offered" but "gave," defined by *κατ' ἐκείνους τοὺς χρ.*

τοὺς Ἀθ. ἀποίκους] Grote, 11. 334 sq. Ps. Dem. 7. 10. Observe the rhetorical *ἀποίκους* instead of *κληρούχους*, their placing Cleruchs in Potidaea being in direct violation of the stipulation at the formation of the new Confederacy (B.C. 378), that no Athenian citizen should possess or cultivate land out of Attica. Grote, 10. 335.

τὴν πρὸς ἡ.] Cf. § 3. "took upon himself the enmity they would incur with you," "your enmity."

τὴν χ.] the city, it would appear, had been destroyed. A. Schäf. 2. 23, note 5.

καρποῦσθαι] "to enjoy." Madv. 148 *b*. Thuc. 2. 27, *ἔδωκαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι.*

λ. . . τινος = *εἴ τις ἔλεγεν, ἂν* going with *πιστεῦσαι.*

§ 21. **στέρονται**] Madv. 180, r. 1. "and yet, I said, after enjoying for a short time the land of others, they have been deprived for a long time of their own, shamefully expelled, not vanquished only, but . ." The traitors were especially Lasthenes and Euthycrates, who are often mentioned—8. 40; 9. 55, 56; 18. 48; 19. 265, where he speaks of their being bribed. Grote, 11. 489. On the position of *αὗται* cf. Don. p. 352, obs. 1; Madv. 11.

γὰρ ἀσφαλεῖς ταῖς πολιτείαις αἱ πρὸς τοὺς τυράννους αὗται λίαν ὁμιλίαι. 22. τί δ' οἱ Θετταλοί; ἆρ' οἴεσθ', ἔφην, ὅτ' αὐτοῖς τοὺς τυράννους ἐξέβαλλε καὶ πάλιν Νίκαιαν καὶ Μαγνησίαν ἐδίδου, προσδοκᾶν τὴν καθεστῶσαν νῦν δεκαδαρχίαν ἔσεσθαι παρ' αὐτοῖς, ἢ τὸν τὴν πυλαίαν ἀποδόντα τοῦτον τὰς ἰδίας αὐτῶν προσόδους παραιρήσεσθαι; οὐκ ἔστι ταῦτα. ἀλλὰ μὴν γέγονε ταῦτα καὶ πᾶσιν ἔστιν εἰδέναι. 23. ὑμεῖς δ', ἔφην ἐγώ, διδόντα μὲν καὶ ὑπισχνούμενον θεωρεῖτε Φίλιππον, ἐξηπατηκότα δ' ἤδη καὶ παρακεκρουμένον ἀπεύχεσθε, εἰ σωφρονεῖτε δή, ἰδεῖν.

ταῖς πολιτείαις] 1. 5.

αἱ . . λίαν] 4. 17.

§ 22. **τί δ' οἱ Θ.**] 18. 48, *τί δ' Ἀρίστιππος . . καὶ τί Περίλαος . . ;* "then again the Thessalians, I said . . ." On the feelings of the T. towards Philip at this time cf. 18. 43. He restored Magnesia to them not long after the end of the Sacred War; and gratified them by the cession of Nicaea, one of the frontier towns near Thermopylae, which had been given up to him by Phalaecus B.C. 346. Thirl. 6. 12.

τοὺς τυράννους] 2. 14.

τὴν . . . δεκαδαρχίαν] Harpocr. s. v. says, *Φίλιππος μέντοι παρὰ Θετταλοῖς δεκαδαρχίαν οὐ κατέστησεν, ὡς γέγραπται ἐν ς' Φιλιππικῷ Δημοσθένους, ἀλλὰ τετραρχίαν*, and so Dem. himself in 9. 26, *καὶ τετραρχίας κατέστησεν*. Vömel is right in thinking that the discrepancy is only apparent. After the expulsion of the tyrant family from Pherae, Philip, availing himself of the old division of the country into the four districts of Thessaliotis, Phthiotis, Pelasgiotis, and Histiaeotis, revived the distinction of the Tetrarchies, and put some of the chief Aleuadae at the head of the government. Dem. might therefore have used the same language as in 9. 26, but he skilfully adopts a term which would be more significant to his hearers, who remembered the Decarchies set by the Spartans (Grote, 9. 255), and were just then in fear of falling again under the Spartan rule. But whether he means by this that the general government of Thessaly was in the hands of a Decemvirate, or that each tetrarchy was governed by a board of ten, or that there were ten governors in each city, or lastly, used the expression simply in accommodation to his hearers, cannot be determined. The last supposition seems the most probable. At any rate he cannot have mentioned this particular point in his speech to the Messenians, as the arrangement had not been made at the time of his mission. Thirl. 6. p. 9.

τὸν . . τοῦτον] 2. 6; 9. 17, *ὁ γὰρ . . οὗτος*: ib. 18.

τὴν π.] "who restored to them the meeting at Pylae." 5. 23.

τὰς . . προσόδους] 1. 22. Thirl. 6. 14.

παραιρήσεσθαι] "take and appropriate."

πᾶσιν] "and are patent to all," "as all may see."

§ 23. **διδόντα μέν**] "and you, I said, behold Philip dispensing gifts and promises (to yourselves as to the Olynthians and Thessalians); pray, if you are indeed wise, that you may not awake (ἤδη) to find that he has deceived and cheated you (as he did them)."

ἔστι τοίνυν νὴ Δί', ἔφην ἐγώ, παντοδαπὰ εὑρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν, οἷον χαρακώματα καὶ τείχη καὶ τάφροι καὶ τἄλλα ὅσα τοιαῦτα. 24. καὶ ταῦτα μέν ἐστιν ἅπαντα χειροποίητα, καὶ δαπάνης προσδεῖται· ἓν δέ τι κοινὸν ἡ φύσις τῶν εὖ φρονούντων ἐν ἑαυτῇ κέκτηται φυλακτήριον, ὃ πᾶσι μέν ἐστιν ἀγαθὸν καὶ σωτήριον, μάλιστα δὲ τοῖς πλήθεσι πρὸς τοὺς τυράννους. τί οὖν ἐστὶ τοῦτο; ἀπιστία. ταύτην φυλάττετε, ταύτης ἀντέχεσθε· ἐὰν ταύτην σῴζητε, οὐδὲν μὴ δεινὸν πάθητε. 25. τί ζητεῖτε; ἔφην. ἐλευθερίαν. εἶτ' οὐχ ὁρᾶτε Φίλιππον ἀλλοτριωτάτας ταύτῃ καὶ τὰς προσηγορίας ἔχοντα; βασιλεὺς γὰρ καὶ τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος. οὐ φυλάξεσθ' ὅπως, ἔφην, μὴ πολέμου ζητοῦντες ἀπαλλαγῆναι δεσπότην εὕρητε;

26. Ταῦτ' ἀκούσαντες ἐκεῖνοι, καὶ θορυβοῦντες ὡς ὀρθῶς λέγεται, καὶ πολλοὺς ἑτέρους λόγους παρὰ τῶν πρέσβεων καὶ παρόντος ἐμοῦ καὶ πάλιν ὕστερον ἀκούσαντες, ὡς ἔοικεν, οὐδὲν μᾶλλον ἀποσχήσονται τῆς Φιλίππου φιλίας οὐδ' ὧν ἐπαγγέλλεται. καὶ οὐ τοῦτό ἐστιν ἄτοπον, εἰ Μεσσή-

τοίνυν] "now there is, I continued . ."

ταῖς π.] "devised by free states for." Madv. 38 *g*.

§ 24. **καί, κ.τ.λ.**] "now all these . . and require expense besides, but there is one common safeguard inherent in the nature of sensible men which . . for all, is especially so for democracies against despots."

τοῖς πλ. = ταῖς πολιτείαις, § 21. Cf. the definition in Thuc. 2. 43. For the plural, 18. 46; 23. 124.

ἀπιστία] 1. 5.

οὐδὲν μὴ . . π.] 4. 44.

§ 25. **εἶτ'**] 1. 24. "then do you not see that even the titles P. bears are utterly at variance with this?"

νόμοις] a grand characteristic of a free state. Aesch. 1. 4, διοικοῦνται δ' αἱ μὲν τυραννίδες καὶ ὀλιγαρχίαι τοῖς τρόποις τῶν ἐφεστηκότων, αἱ δὲ πόλεις αἱ δημοκρατούμεναι τοῖς νόμοις τοῖς κειμένοις. Cf. Thuc. 3. 62. Hence νόμος is opposed to ὀλιγαρχία. Dem. 24. 75, τί ποτ' ἐστὶν ᾧ νόμος ὀλιγαρχίας διαφέρει; ib. 152, ἡ γὰρ πόλις ἡμῶν . . νόμοις καὶ ψηφίσμασι διοικεῖται. Cf. also 23. 138, 141.

πολέμου i. e. war with Sparta, the fear of which had caused them to apply to Philip for help.

ὅπως . . μή] Madv. 123.

§ 26. **θορυβοῦντες ὡς**] "though they heard these words, and loudly expressed their approbation of them, they will none the more, as it appears . . ." 8. 30, θορυβεῖτε ὡς εὖ λέγει: ib. 77. Arist. *Rhet.* 1. 2, θορυβοῦνται δὲ μᾶλλον οἱ ἐνθυμηματικοί.

πάλιν ὕστερον] from some of the other envoys, when he had left them to visit the other cities of the Peloponnesus.

On **εἰ**, "that," after **ἄτοπον**, Madv. 194 *c*. In 18. 64 Dem. asks with what party his censors would

νιοι καὶ Πελοποννησίων τινὲς παρ' ἃ τῷ λογισμῷ βέλτισθ' ὁρῶσί τι πράξουσιν· 27. ἀλλ' ὑμεῖς οἱ καὶ συνιέντες αὐτοὶ καὶ τῶν λεγόντων ἀκούοντες ἡμῶν ὡς ἐπιβουλεύεσθε, ὡς περιστοιχίζεσθε, ἐκ τοῦ μηδὲν ἤδη ποιῆσαι λήσεθ', ὡς ἐμοὶ δοκεῖ, πάντα ὑπομείναντες· οὕτως ἡ παραυτίχ' ἡδονὴ καὶ ῥᾳστώνη μεῖζον ἰσχύει τοῦ ποθ' ὕστερον συνοίσειν μέλλοντος.

28. Περὶ μὲν δὴ τῶν ὑμῖν πρακτέων καθ' ὑμᾶς αὐτοὺς ὕστερον βουλεύσεσθε, ἂν σωφρονῆτε· ἃ δὲ νῦν ἀποκρινάμενοι τὰ δέοντ' ἂν εἴητ' ἐψηφισμένοι, ταῦτ' ἤδη λέξω. ἦν μὲν οὖν δίκαιον, ὦ ἄνδρες Ἀθηναῖοι, τοὺς ἐνεγκόντας τὰς ὑποσχέσεις, ἐφ' αἷς ἐπείσθητε ποιήσασθαι τὴν εἰρήνην, καλεῖν· 29. οὔτε γὰρ αὐτὸς ἄν ποτε ὑπέμεινα πρεσβεύειν, οὔτ' ἂν ὑμεῖς οἶδ' ὅτι ἐπαύσασθε πολεμοῦντες, εἰ τοι-

have wished the city to side? With that of the Thessalians and those who contributed to the disgrace of Hellas, or that which περιεωρακυίας ταῦτα γιγνόμενα ἐπὶ τῆς ἰδίας πλεονεξίας ἐλπίδι, ἧς ἂν Ἀρκάδας καὶ Μεσσηνίους καὶ Ἀργείους θείημεν;

τῷ λ.] "upon reflection," "to what their better judgment tells them is . ."

§ 27. **ἀλλ' ὑμεῖς**] the orator here deserts the construction commenced with ἄτοπον εἰ, and expresses himself more forcibly in a direct statement.

ὡς] "how."

περιστοιχίζεσθε] 4. 9.

ἐκ τοῦ . . . ποιῆσαι] Bekk. st.; Bekk., Dind., and West. ποιεῖν. "in consequence of your doing nothing at once," "in consequence of shunning present exertion, will, before you are aware of it, as it seems to me, endure all things," and therefore the worst. πάντα opp. to οὐδέν. For ἐκ τοῦ S has ὥστε, which is adopted by Redh. Cf. 8. 53, γίγνεται ὑμῖν . . ἡ σχολὴ καὶ τὸ μηδὲν ἤδη ποιεῖν. On the aor. part. ὑπομείναντες, Madv. 183, r. 2.

ἡ π. ἡδονή] "non est ut vulgo explicant 'quae statim et sine labore paratur,' sed 'cujus in praesens est fructus citoque perit.'" Heind. *Prot.* p. 620. "the pleasure of the moment." Cf. 8. 70, τῆς παρ' ἡμέραν χάριτος.

§ 28. **πρακτέων**] the genitive plural of such verbals is rarely found. Isocr. 15. 59 has πολλῶν ἔτι μοι λεκτέων ὄντων.

καθ' ὑμᾶς αὐτούς] "by yourselves," when the ambassadors to whom an answer had to be given were gone. Grote, 11. 615.

ἃ δὲ νῦν] "but I will now give you such an answer as it would be proper for you to decide upon today." λέξω as in 4. 29, τοῦτ' ἤδη λέξω, and so often of the reading of public documents. Lat. "recito." Dind. and others rightly, I think, insert here the title Ἀπόκρισις as in 4. 39, though the lemma is wanting in the MSS.

ἦν . . δ.] "it were just." Madv. 118 *a*; Don. p. 541.

τὰς ὑποσχέσεις] Grote, 11. 552. Allusion was made above to these promises of Philip: cf. 18. 41.

καλεῖν] i. e. to tell you what answer you ought to give.

§ 29. **οἶδ' ὅτι**] Madv. 193, r.

αὗτα πράξειν τυχόντα εἰρήνης Φίλιππον ᾤεσθε· ἀλλ' ἣν πολὺ τούτων ἀφεστηκότα τὰ τότε λεγόμενα. καὶ πάλιν γ' ἑτέρους καλεῖν. τίνας; τοὺς ὅτ' ἐγὼ γεγονυίας ἤδη τῆς εἰρήνης ἀπὸ τῆς ὑστέρας ἥκων πρεσβείας τῆς ἐπὶ τοὺς ὅρκους, αἰσθόμενος φενακιζομένην τὴν πόλιν, προὔλεγον καὶ διεμαρτυρόμην καὶ οὐκ εἴων προέσθαι Πύλας οὐδὲ Φωκέας, 30. λέγοντας ὡς ἐγὼ μὲν ὕδωρ πίνων εἰκότως δύστροπος καὶ δύσκολός εἰμί τις ἄνθρωπος, Φίλιππος δ', ἅπερ εὔξαισθ' ἂν ὑμεῖς, ἐὰν παρέλθῃ, πράξει, καὶ Θεσπιὰς μὲν καὶ Πλαταιὰς τειχιεῖ, Θηβαίους δὲ παύσει τῆς ὕβρεως, Χερρόνησον δὲ τοῖς αὑτοῦ τέλεσι διορύξει, Εὔβοιαν δὲ καὶ

τούτων] "but the representations then made were very different from what we see," i. e. what Philip is doing.

καὶ . . . γ'] 2. 10. "aye and summon others," i. e. Aeschines, Philocrates, and their associates. Grote, l. c.

τοὺς . . λέγοντας] on the hyperbaton see 2. 16. "Those who, when I, after the conclusion of the peace, on my return (1. 8) from the second embassy, that for the oaths, finding they were practising an imposition on you, warned and protested and urged you not to . . . said that . . ." The embassy here mentioned was the second, sent in B.C. 346, of which, as of the first, Dem. was a member. For the expression *τὴν ἐπὶ τοὺς ὅρκους* cf. 19. 57, *ἀπεδημήσαμεν ἐπὶ τοὺς ὅρκους*: ib. 17, 96, *αἱρεθεὶς ἐπὶ τοὺς ὅρκους*.

προὔλεγον] Cf. 19. 65. Compare the account given in 5. 10; 18. 31 sq.

§ 30. **ὡς ἐγὼ . . . εἰμί**] 19. 45, *ἐπαναστὰς δ' ὁ Φιλοκράτης μάλα ὑβριστικῶς, οὐδέν, ἔφη, θαυμαστὸν . . . μὴ ταὐτὰ ἐμοὶ καὶ Δημοσθένει δοκεῖν. οὗτος μὲν γὰρ ὕδωρ, ἐγὼ δὲ οἶνον πίνω· ὑμεῖς δὲ ἐγελᾶτε.* Cf. Mr. Shill. in l. Philocrates was evidently a believer in the dictum of Cratinus, *ὕδωρ δὲ πίνων χρηστὸν ἂν τέκοις;* The last words of the quotation remind one of what Dem. says in 23. 206, *ὑμεῖς δὲ . . τοὺς τὰ μέγιστ' ἀδικοῦντας καὶ φανερῶς ἐξελεγχομένους ἂν ἓν ἢ δύο ἀστεῖα εἴπωσι . . ἀφίετε.*

δ. . . . τις] "a sour and peevish (sort of) fellow." Arist. *Eq.* 45; Pl. *Rep.* 2. 358 A, *ἐγώ τις, ὡς ἔοικε, δυσμαθής.*

εἰμί] Cobet (*Nov. Lect.* p. 335) strangely objects to the pres. ind.: "non est bene Graecum quod legitur [Xen. *Hell.*] 2. 3. 45, *ἃ δ' αὖ εἶπον ὡς ἐγώ εἰμι οἷος ἀεί ποτε μεταβάλλεσθαι*, sed requiritur *ὡς ἐγὼ εἴην*. Semper" (which surely begs the question) "Xenophon in tali re optativum ponit, qui prorsus est necessarium si quis quid ab alio dictum esse refert quod ipso judice mendacium est; in quâ re multi *ἄρα* addunt, *ὡς ἄρα ἐγὼ εἴην*. Idem remedium exspectat Dem. 21. 104, *ἐτόλμα περὶ ἐμοῦ λέγειν ὡς ἐγὼ τὸ πρᾶγμ' εἰμὶ τοῦτο δεδρακώς*, immo vero *εἴην*." This *dictum*, like many others of this great scholar, is far too sweeping. Cf. e. g. 8. 4, 73; 22. 2. Plat. *Apol.* 18 B, passages which sufficiently defend the pres. ind. here.

ἐὰν παρέλθῃ] "should he pass the Straits" of Thermopylae.

Θεσπιάς] Cf. 5. 10; 19. 20 sq.

παύσει τῆς ὕ.] "humble the pride of the T." Cf. 19. 112, 220.

Χ. . . διορύξει] to protect it from

τὸν Ὠρωπὸν ἀντ' Ἀμφιπόλεως ὑμῖν ἀποδώσει· ταῦτα γὰρ ἅπαντα ἐπὶ τοῦ βήματος ἐνταῦθα μνημονεύετ' οἶδ' ὅτι ῥηθέντα, καίπερ ὄντες οὐ δεινοὶ τοὺς ἀδικοῦντας μεμνῆσθαι. 31. καὶ τὸ πάντων αἴσχιστον, καὶ τοῖς ἐκγόνοις πρὸς τὰς ἐλπίδας τὴν αὐτὴν εἰρήνην εἶναι ταύτην ἐψηφίσασθε· οὕτω τελέως ὑπήχθητε. τί δὴ ταῦτα νῦν λέγω καὶ καλεῖν φημὶ δεῖν τούτους; ἐγὼ νὴ τοὺς θεοὺς τἀληθῆ μετὰ παρρησίας ἐρῶ πρὸς ὑμᾶς καὶ οὐκ ἀποκρύψομαι. 32. οὐχ ἵν' εἰς λοιδορίαν ἐμπεσὼν ἐμαυτῷ μὲν ἐξ ἴσου λόγον παρ'

the inroads of the Thracians. Expedients of this kind had been resorted to before. Plut. *Vit. Per.* c. 19, καὶ τὸν αὐχένα διαζώσας ἐρύμασι καὶ προβλήμασι ἐκ θαλάττης εἰς θάλατταν ἀπετείχισε τὰς καταδρομὰς τῶν Θρᾳκῶν τῶν περικεχυμένων τῇ Χερρονήσῳ. For the same purpose a wall was built across the neck of the Isthmus by Dercyllidas towards the end of the Peloponnesian War. Xen. *Hell.* 3. 2. 10. Cf. Ps. Dem. 7. 39.

τέλεσι] "at his own expense."

Ὠρωπόν] Cf. Grote, 11. 573. 19. 22, 220, 325 sq.

ἐνταῦθα] Bekk. with S, remarking however "praestat ἐνταυθί et hoc loco et 23. 77 et 41. 23." Dind. has here, as elsewhere, ἐνταυθί. Cf. Mr. Shill. *de Fals. Leg.* § 356.

δεινοί] "famous for" (2. 20). For this trait in the character of the Athenians see 18. 99.

§ 31. **τὸ π. αἴσχιστον**] 2. 1; 3. 31.

τοῖς ἐκγόνοις] "should descend also (τὴν αὐτήν) to his descendants." Cf. 19. 48, 52 sq., where the clause is criticized. From these passages it is clear that by ἐκγόνοις are meant Philip's descendants, not "your descendants," as Mr. Kennedy and Grote (11. 575, note) think.

ὑπήχθητε] "were you led away."

ἐρῶ . . καὶ οὐκ ἀποκρύψομαι] a common form of expression, in which "Graeco more id quod antea affirmando expressum est rursus per negationem exprimitur" (Weber Aristocr. § 90); 6. 5, ῥᾴδιον καὶ πόνος οὐδεὶς . . : 13. 10, ἐρῶ καὶ οὐκ ἀποκρύψομαι: 8. 73, λέξω . . καὶ οὐκ ἀποκρύψομαι: 18. 56; 19. 3; Soph. *El.* 929, ἡδὺς οὐδὲ μητρὶ δυσχερής. "and without reserve."

§ 32. **λόγον . . . ποιήσω**] West., Redhantz, &c., follow Schäfer, who translates, "non ut conviciatoribus congressus mihi quidem eandem apud vos audientiam faciam, quam vos, quâ estis levitate, adversariis meis praebetis." But Whiston rightly, I think, agrees with Mr. Kennedy in denying that ἐμαυτῷ λόγον ποιήσω can = ἵνα λόγου τύχω. Nor is the difficulty removed by the passage from 23. 81, quoted by Redhantz in support of Schäfer's view, ἀλλ' οὐδὲ τούτῳ λόγον οὐδὲ κρίσιν πεποίηκεν, said of the framer of a law. κρίσιν ποιεῖν τινί is a regular phrase, to which λόγον might legitimately be added, though ποιεῖν λόγον might in itself be an inadmissible expression. The meaning probably is, "it is not that I may fall a wrangling and draw upon myself a return in kind—provoke recrimination from my adversaries before you, and thus give them a fresh pretext for getting more from Philip by a display of zeal in defending him from my attack." He had alluded to the wrangling of the speakers before in 4. 44: cf. 18. 3.

ὑμῖν ποιήσω, τοῖς δ' ἐμοὶ προσκρούσασιν ἐξ ἀρχῆς καινὴν παράσχω πρόφασιν τοῦ πάλιν τι λαβεῖν παρὰ Φιλίππου, οὐδ' ἵνα ὡς ἄλλως ἀδολεσχῶ. ἀλλ' οἶμαί ποθ' ὑμᾶς λυπήσειν ἃ Φίλιππος πράττει, μᾶλλον ἢ τὰ νυνί· 33. τὸ γὰρ πρᾶγμα ὁρῶ προβαῖνον, καὶ οὐχὶ βουλοίμην μὲν ἂν εἰκάζειν ὀρθῶς, φοβοῦμαι δὲ μὴ λίαν ἐγγὺς ᾖ τοῦτ' ἤδη. ὅταν οὖν μηκέθ' ὑμῖν ἀμελεῖν ἐξουσία γίγνηται τῶν συμβαινόντων, μηδ' ἀκούηθ' ὅτι ταῦτ' ἐφ' ὑμᾶς ἐστιν ἐμοῦ μηδὲ τοῦ δεῖνος, ἀλλ' αὐτοὶ πάντες ὁρᾶτε καὶ εὖ εἰδῆτε, ὀργίλους καὶ τραχεῖς ὑμᾶς ἔσεσθαι νομίζω. 34. φοβοῦμαι δὴ μὴ τῶν πρέσβεων σεσιωπηκότων ἐφ' οἷς αὐτοῖς συνίσασι δεδωροδοκηκόσι, τοῖς ἐπανορθοῦν τι πειρωμένοις τῶν διὰ τούτους ἀπολωλότων τῇ παρ' ὑμῶν ὀργῇ περιπεσεῖν συμβῇ· ὁρῶ γὰρ ὡς τὰ πολλὰ ἐνίους οὐκ εἰς τοὺς αἰτίους ἀλλ' εἰς τοὺς ὑπὸ χεῖρα μάλιστα τὴν ὀργὴν ἀφιέντας. 35. ἕως οὖν ἔτι μέλλει καὶ συνίσταται τὰ πράγματα καὶ κατακούομεν

τοῖς . . ἐξ ἀρχῆς] Aeschines and Philocrates.

ὡς ἄλλως] Bekk. st. from F S; Bekk. *τὴν ἄλλως*. "prate idly." *ὡς* must be understood as in *ὡς ἑτέρως*, supr. § 10; Soph. *El.* 1429, *ὡς ἠπίως*: Pl. *Cratyl.* 395 B, *ἃ πρὸς τὸν Θυέστην ὡς ὠμὰ διεπράττετο.*

ἢ τὰ νυνί] "than it does now."

§ 33. **οὐχὶ βουλοίμην**] similarly *οὐ* attaches itself to *φημί, οἶμαι, προσποιοῦμαι*, &c.,—a transposition of the negative foreign to our idiom, which requires that the negative should follow the verb. The deviation from the regular usage in Xen. *Anab.* 3. 2. 16, *ὁπότε καὶ πεῖραν ἤδη ἔχετε αὐτῶν, ὅτι θέλουσι καὶ πολλαπλάσιοι ὄντες μὴ δέχεσθαι ἡμᾶς*, is surprising. West. omits *μέν* after *βουλοίμην*, with S. It is hardly necessary to point out how easily the preceding syllable might cause its omission. The meaning is, "and though I hope I may not be a true prophet, I fear this is now only too near." For the position of *ἤδη* cf. 4. 8.

ἀμελεῖν ἐξουσία] cf. 1. 15, *ἀνάγκη ποιεῖν*. "When the time comes that you have no longer the power to disregard what is happening, when you do not hear from me or another that these measures are directed against you, but you all see it yourselves, and are certain that it is so, I expect you will be wrathful and savage."

τοῦ δεῖνος] 2. 31.

§ 34. **δεδωροδοκηκόσι**] Bekk.; *δεδωροδοκηκότες* Dind. and West. Both constructions are legitimate (Madv. 178 *a*, r. 7). "I fear that as the Amb. have kept secret the purposes for which they know they were bribed . . . to fall under your anger." Cf. 18. 42.

τῇ παρ' ὑμῶν] Cf. on 1. 10, *τῆς παρ' ἐκείνων εὐνοίας*.

ὡς τὰ πολλά] "generally." Pl. *Rep.* 1. 330 C, *ὡς τὸ πολύ*.

τοὺς ὑπὸ χεῖρα] compare what he says in 1. 16.

§ 35. **ἕως**] "while therefore the storm is yet to come and is gathering." Cf. 18. 62, *τοῦ φυομένου καὶ συνισταμένου κακοῦ*.

ἀλλήλων, ἕκαστον ὑμῶν, καίπερ ἀκριβῶς εἰδότα, ὅμως ἐπαναμνῆσαι βούλομαι τίς ὁ Φωκέας πείσας καὶ Πύλας ὑμᾶς προέσθαι, ὧν καταστὰς ἐκεῖνος κύριος τῆς ἐπὶ τὴν Ἀττικὴν ὁδοῦ καὶ τῆς εἰς Πελοπόννησον κύριος γέγονε, καὶ πεποίηχ' ὑμῖν μὴ περὶ τῶν δικαίων μηδ' ὑπὲρ τῶν ἔξω πραγμάτων εἶναι τὴν βουλήν, ἀλλ' ὑπὲρ τῶν ἐν τῇ χώρᾳ καὶ τοῦ πρὸς τὴν Ἀττικὴν πολέμου, ὃς λυπήσει μὲν ἕκαστον ἐπειδὰν παρῇ, γέγονε δ' ἐν ἐκείνῃ τῇ ἡμέρᾳ. 36. εἰ γὰρ μὴ παρεκρούσθητε τόθ' ὑμεῖς, οὐδὲν ἂν ἦν τῇ πόλει πρᾶγμα· οὔτε γὰρ ναυσὶ δήπου κρατήσας εἰς τὴν Ἀττικὴν ἦλθεν ἄν ποτε στόλῳ Φίλιππος, οὔτε πεζῇ βαδίζων ὑπὲρ τὰς Πύλας καὶ Φωκέας, ἀλλ' ἢ τὰ δίκαι' ἂν ἐποίει καὶ τὴν εἰρήνην ἄγων ἡσυχίαν εἶχεν, ἢ παραχρῆμ' ἂν ἦν ἐν ὁμοίῳ πολέμῳ δι' ὃν τότε τῆς εἰρήνης ἐπεθύμησεν. 37. ταῦτ' οὖν ὡς μὲν ὑπομνῆσαι,

τίς ὁ . . . πείσας] Aeschines is meant: cf. 18. 35 sq.

ὧν κ.] "to give up the P. and Pylae, by gaining the command of which he has become master of the road to Attica and that leading to the P." For the change of preposition cf. 1. 5; 3. 1 al. The importance to Athens of Phocis and Pylae is often insisted on: 19. 83, *τίς . . οὐκ οἶδεν ὑμῶν ὅτι τῷ Φωκέων πολέμῳ καὶ τῷ κυρίους εἶναι Πυλῶν Φωκέας ἥ τε ἀπὸ Θηβαίων ἄδεια ὑπῆρχεν ὑμῖν, καὶ τὸ μηδέποτ' ἂν ἐλθεῖν εἰς Πελοπόννησον μηδ' εἰς Εὔβοιαν μηδ' εἰς τὴν Ἀττικὴν Φίλιππον μηδὲ Θηβαίους;* ib. 180.

τῶν δικαίων] "your rights (as they might be affected by the peace) or your interests abroad, but about those at home (1. 15) and the war against Attica." *περί* and *ὑπέρ* here again without any real difference of meaning: cf. 1. 5.

γέγονε δ'] "nay, which has begun from that day," on which the Assembly was held to receive the report of the ambassadors. Cf. 19. 58; Grote, 11. 535.

§ 36. **ναυσί**] "at sea." On the fleet of Philip cf. 4. 21, and Grote there quoted. At the time when the First Philippic was delivered Dem. thought ten triremes sufficient to convoy the armament. Philip's naval power was much increased after that. Ps. Dem. 7. 16.

πεζῇ . . ὑπέρ] "nor by land marching beyond P. and P." *βαδίζω* is the regular antithesis to *πλεῖν* or going by sea. Cf. Mr. Shill. *de F. Leg.* § 171.

ὑπέρ] Xen. *An.* 1. 1. 9, *τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι,* where L. Dind. quotes Pl. *Cratyl.* 108 E, *τοὺς ὑπὲρ Ἡρακλείας στήλας ἔξω κατοικοῦντας.*

Φωκέας] as 9. 11 and passim, where we speak of the country only.

ἀλλ' ἤ] "but he would either have continued to act with justice, and, observing the peace, have kept quiet, or would at once have been involved in a war similar to that which made him anxious for the peace."

δι' ὅν] i. e. *οἷος ἦν δι' ὅν.*

§ 37. **ὡς . . . ὑπομνῆσαι**] "what has been said is sufficient to serve as a reminder," "to awaken recollection" (Mr. K.). Madv. 151.

νῦν ἱκανῶς εἴρηται, ὡς δ' ἂν ἐξετασθείη μάλιστ' ἀκριβῶς, μὴ γένοιτο, ὦ πάντες θεοί· οὐδένα γὰρ βουλοίμην ἂν ἔγωγε, οὐδ' εἰ δίκαιός ἐστ' ἀπολωλέναι, μετὰ τοῦ πάντων κινδύνου καὶ τῆς ζημίας δίκην ὑποσχεῖν.

ὡς .. ἂν ἐξ.] Supr. § 4, "but how it might be .." "but that it should be exactly verified, avert it all ye gods!" If the fears he had expressed in § 33 sq. were verified, the traitors would indeed be punished, but their treason must issue in the ruin of their country.

μετά] 3. 36. "for no one would I wish to see punished, however much he deserves to die, to the danger and damage of all"—when his punishment involves the ruin ot all.

ΚΑΤΑ ΦΙΛΙΠΠΟΥ Γ.

ΥΠΟΘΕΣΙΣ.—*Ἁπλῆ τοῦ λόγου τούτου ἡ ὑπόθεσις· Φιλίππου γὰρ λόγῳ μὲν εἰρήνην ἄγοντος ἔργῳ δὲ πολλὰ ἀδικοῦντος, συμβουλεύει τοῖς Ἀθηναίοις ὁ ῥήτωρ ἀναστῆναι καὶ ἀμύνασθαι τὸν βασιλέα, ὡς κινδύνου μεγάλου καὶ αὐτοῖς ἐπικρεμαμένου καὶ πᾶσι κοινῇ τοῖς Ἕλλησιν.*

1. *Πολλῶν*, ὦ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων ὀλίγου δεῖν καθ' ἑκάστην ἐκκλησίαν περὶ ὧν Φίλιππος, ἀφ' οὗ τὴν εἰρήνην ἐποιήσατο, οὐ μόνον ὑμᾶς ἀλλὰ καὶ τοὺς ἄλλους ἀδικεῖ, καὶ πάντων οἶδ' ὅτι φησάντων γ' ἄν, εἰ καὶ μὴ ποιοῦσι τοῦτο, καὶ λέγειν δεῖν καὶ πράττειν ὅπως ἐκεῖνος παύσεται τῆς ὕβρεως καὶ δίκην δώσει, εἰς τοῦθ' ὑπηγμένα πάντα τὰ

ARGUMENT.—This speech, as also that on the Chersonesus, delivered about three months before it, belongs to the year 342 B.C. The date is fixed by *νῦν ἐπὶ Θρᾴκην παριόντα*, which Diod. Sic. refers to Ol. 109. 2, i. e. to the latter half of B.C. 343 or the first half of B.C. 342. Again, it is said in § 32, *τίθησι τὰ Πύθια . . κἂν αὐτὸς μὴ παρῇ, τοὺς δούλους ἀγωνοθετήσοντας πέμπει.* Philip presided himself at the celebration of the games in the summer or autumn (Thirl. 6. 5) of B.C. 346. This speech must therefore have been delivered towards the end of the autumn of B.C. 342 at the earliest. For the circumstances which led to it see Thirl. 6, p. 27; Grote, 11. 623.

§ 1. With the commencement of this speech cf. 6. 1 sq.

ὀλίγου δεῖν] Madv. 168 *b*. "many speeches are made in almost every assembly about the wrongs which . . and all would, I feel sure, . . . still our affairs . ."

ἀδικεῖ] Madv. 110, r. 1. The peace was concluded in March, B.C. 346.

οἶδ' ὅτι] 6. 28.

ποιοῦσι τοῦτο] Some have wrongly referred these words to *φησάντων*, as if the meaning were, "would say so, though they don't do so actually," a way in which *ποιῶ* is often used. Cf. Mr. Shill. *de F. Leg.* § 225 n. cr. But the meaning obviously is, "and all, though they do not actually direct every speech and measure to the one object of humbling and chastising Philip, would at any rate allow that this ought to be done."

ὅπως] with the fut. ind. after *πράττειν*, as 1. 2, *ὅπως βοηθήσετε*, where see the note.

π. τῆς ὕβρεως] 6. 30, *Θηβαίους δὲ παύσει τῆς ὕβρεως.*

ὑπηγμένα] "per negligentiam et socordiam eo deducta, ad conditionem tam lamentabilem delapsa" (Reiske); "brought to such a state by inadvertence and neglect." 23.

πράγματα καὶ προειμένα ὁρῶ ὥστε δέδοικα μὴ βλάσφημον μὲν εἰπεῖν ἀληθὲς δ' ᾖ· εἰ καὶ λέγειν ἅπαντες ἐβούλοντο οἱ παριόντες καὶ χειροτονεῖν ὑμεῖς ἐξ ὧν ὡς φαυλότατ' ἔμελλε τὰ πράγμαθ' ἕξειν, οὐκ ἂν ἡγοῦμαι δύνασθαι χεῖρον ἢ νῦν διατεθῆναι. 2. πολλὰ μὲν οὖν ἴσως ἐστὶν αἴτια τούτων, καὶ οὐ παρ' ἓν οὐδὲ δύο εἰς τοῦτο τὰ πράγματα ἀφῖκται, μάλιστα δ', ἄνπερ ἐξετάζητε ὀρθῶς, εὑρήσετε διὰ τοὺς χαρίζεσθαι μᾶλλον ἢ τὰ βέλτιστα λέγειν προαιρουμένους, ὧν τινὲς μέν, ὦ ἄνδρες Ἀθηναῖοι, ἐν οἷς εὐδοκιμοῦσιν αὐτοὶ καὶ δύνανται, ταῦτα φυλάττοντες οὐδεμίαν περὶ τῶν μελλόντων πρόνοιαν ἔχουσιν, ἕτεροι δὲ τοὺς ἐπὶ τοῖς πράγμασιν ὄντας αἰτιώμενοι καὶ διαβάλλοντες οὐδὲν ἄλλο ποιοῦσιν ἢ

173, *συμβαίνει τοῖς χρόνοις εἰς τοὔθ' ὑπηγμένα τὰ πράγματ' ἤδη.*

βλ. μὲν . . . ἀληθὲς δ'] "I am afraid, though a severe thing to say, it is nevertheless true . ." Infr. 5.

εἰ καί] With the asyndeton cf. 6. 4; *καί* with *λέγειν*. "had all the speakers (6. 3) meant to propose and you to pass measures intended to bring our affairs to ruin, I do not think . ."

§ 2. **ἴσως]** "no doubt."

παρ' ἕν, κ.τ.λ.] 4. 10. "and it is not owing to one or two (either) that . ." but **διὰ τούς** of *persons*. Fr. says, "i. e. *οὐ παρ' ἓν οὐδὲ παρὰ δύο*." No doubt the orator could have said so, but it would not be correct on that account to say that a second *παρά* is to be supplied here. As a matter of fact the second preposition is very often wanting: after *οὐ μόνον . . ἀλλὰ καί*, 19. 341; *ἢ . . ἤ*, 21. 114; *ἤ*, 20. 142 *ὑπὲρ ἄλλου τινὸς ἢ τοῦ τῆς πόλεως ἀξιώματος*. *καὶ . . καί*, Lys. 1. 2; *καὶ ἐν δημοκρατίᾳ καὶ ὀλιγαρχίᾳ οὕτως . . ὡς*, 19. 263; and in cases like 21. 155, *κατὰ ταύτην τὴν ἡλικίαν ἣν ἐγὼ νῦν*: 18. 134, *ἀπὸ τῆς ἀγνοίας ἧσπερ*, . . &c. An examination of such instances will prove to the young student that the principle which governs the omission is the same as in the case of the article, noticed on 2. 9, and that our own idiom is here also his best guide. "but if you only examine rightly, you will find that this is mainly owing to those who make it their study to please you (cf. 3. 24)."

τινὲς μέν] Eubulus and his friends.

ἐν οἷς] "in and by which." 18. 19, *ἐν οἷς ἡμάρτανον οἱ ἄλλοι . . . αὐτὸς παρεσκευάζετο*: 23. 23, *δωρεὰν ἐν ᾗ πολίτης γέγονεν*: Lys. 26. 9, *ἐν τῷ ἄρχειν . . ἡ πολιτεία σώζεται*: infr. 64. "seeking to maintain a state of things through which they themselves enjoy power and repute . ."

δύνανται = *δυνατοί εἰσι* (20. 191; 21. 207; 23. 174).

ἕτεροι] Aeschines and others who played into the hands of Philip.

τοὺς ἐπὶ . . ὄντας] "those who conduct public affairs." 6. 12; Thuc. 3. 11: cf. 2. 12. Infr. 56 we have *τῶν ἐν τοῖς πράγμασι τινές*.

οὐδὲν . . ἤ] "only aim at making . . . and occupy herself with this, leaving P. free to . ." "thus leaving P. at liberty . ." West., Redh., and Fr. omit *μέν* after *πόλις* on the authority of S. Cf. 6. 33.

ὅπως ἡ μὲν πόλις αὐτὴ παρ' αὑτῆς δίκην λήψεται καὶ περὶ τοῦτ' ἔσται, Φιλίππῳ δ' ἐξέσται καὶ λέγειν καὶ πράττειν ὅ τι βούλεται. 3. αἱ δὲ τοιαῦται πολιτεῖαι συνήθεις μέν εἰσιν ὑμῖν, αἴτιαι δὲ τῶν κακῶν. ἀξιῶ δ', ὦ ἄνδρες Ἀθηναῖοι, ἐάν τι τῶν ἀληθῶν μετὰ παρρησίας λέγω, μηδεμίαν μοι διὰ τοῦτο παρ' ὑμῶν ὀργὴν γενέσθαι. σκοπεῖτε γὰρ ὡδί. ὑμεῖς τὴν παρρησίαν ἐπὶ μὲν τῶν ἄλλων οὕτω κοινὴν οἴεσθε δεῖν εἶναι πᾶσι τοῖς ἐν τῇ πόλει ὥστε καὶ τοῖς ξένοις καὶ τοῖς δούλοις αὐτῆς μεταδεδώκατε, καὶ πολλοὺς ἄν τις οἰκέτας ἴδοι παρ' ὑμῖν μετὰ πλείονος ἐξουσίας ὅ τι βούλονται λέγοντας ἢ πολίτας ἐν ἐνίαις τῶν ἄλλων πόλεων, ἐκ δὲ τοῦ συμβουλεύειν παντάπασιν ἐξεληλάκατε. 4. εἶθ' ὑμῖν συμβέβηκεν ἐκ τούτου ἐν μὲν ταῖς ἐκκλησίαις τρυφᾶν καὶ κολακεύεσθαι πάντα πρὸς ἡδονὴν ἀκούουσιν, ἐν δὲ τοῖς πράγμασι καὶ τοῖς γιγνομένοις περὶ τῶν ἐσχάτων ἤδη κινδυνεύειν. εἰ μὲν οὖν καὶ νῦν οὕτω διάκεισθε, οὐκ ἔχω τί λέγω· εἰ δ' ἃ συμφέρει χωρὶς κολακείας ἐθελήσετε ἀκούειν, ἕτοιμος λέγειν. καὶ γὰρ εἰ πάνυ φαύλως τὰ πράγματα ἔχει καὶ πολλὰ προεῖται, ὅμως

περὶ τ. ἔσται] Xen. *An.* 3. 5. 7, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦσαν: Ps. Dem. 25. 61, περὶ τὴν . . συμφορὰν . . γενόμενος: Ps. Dem. 13. 20, οἱ πολιτευόμενοι καὶ περὶ ταῦτα ὄντες.

§ 3. **συνήθεις μὲν . . δέ**] supr. 3. "such courses of policy, though familiar, are . ."

ὀργὴν γ.] Cf. 3. 3, and note 3. 10.

ἐπὶ . . τῶν ἄ.] "for only consider. So strongly do you hold that in all other cases freedom of speech ought to be enjoyed by all residents in the city without distinction (κοινήν), that you have granted a measure of it . ." West. quotes Xen. *Rep. Ath.* 1. 12, διὰ τοῦτο οὖν ἰσηγορίαν καὶ τοῖς δούλοις πρὸς τοὺς ἐλευθέρους ἐποιήσαμεν καὶ τοῖς μετοίκοις πρὸς τοὺς ἀστούς, and Eur. *Phoen.* 390.

πολίτας] "than citizens," i. e. than the general body of citizens in oligarchies. Freedom of speech there might bring on those bold enough to indulge in it the fate pithily expressed by Critias in Xen. *Hell.* 2. 3. 16: ἐάν τινα αἰσθανώμεθα ἐναντίον τῇ ὀλιγαρχίᾳ, ὅσον δυνάμεθα ἐκποδὼν ποιούμεθα.

ἐκ δὲ τοῦ σ.] Comp. what he says in 3. 32.

§ 4. **ἐν μὲν ταῖς . . κινδυνεύειν**] The same words are found in 8. 34.

τρυφᾶν] Aesch. 3. 20, οἱ δ' ὑμέτεροι ῥήτορες τρυφῶσι: Dem. 19. 197; Arist. *Eq.* 1159. "you give yourselves airs and are flattered at hearing nothing but what is pleasant (1. 15), while in your affairs and circumstances you are in imminent peril."

οὐκ ἔχω τί λ.] "non habeo quod dicam," "I have nothing to say." Madv. 121.

ἕτοιμος] 4. 39. καί in καὶ γάρ must be taken with εἰ. "for even if our affairs are in a wretched state, and many interests . ."

ἔστιν, ἐὰν ὑμεῖς τὰ δέοντα ποιεῖν βούλησθ', ἔτι πάντα ταῦτα ἐπανορθώσασθαι. 5. καὶ παράδοξον μὲν ἴσως ἐστὶν ὃ μέλλω λέγειν, ἀληθὲς δέ· τὸ χείριστον ἐν τοῖς παρεληλυθόσι, τοῦτο πρὸς τὰ μέλλοντα βέλτιστον ὑπάρχει. τί οὖν ἐστὶ τοῦτο; ὅτι οὔτε μικρὸν οὔτε μέγα οὐδὲν τῶν δεόντων ποιούντων ὑμῶν κακῶς τὰ πράγματα ἔχει, ἐπεί τοι, εἰ πάνθ' ἃ προσῆκε πραττόντων οὕτω διέκειτο, οὐδ' ἂν ἐλπὶς ἦν αὐτὰ γενέσθαι βελτίω. νῦν δὲ τῆς μὲν ῥᾳθυμίας τῆς ὑμετέρας καὶ τῆς ἀμελείας κεκράτηκε Φίλιππος, τῆς πόλεως δ' οὐ κεκράτηκεν· οὐδ' ἥττησθε ὑμεῖς, ἀλλ' οὐδὲ κεκίνησθε.

6. Εἰ μὲν οὖν ἅπαντες ὡμολογοῦμεν Φίλιππον τῇ πόλει πολεμεῖν καὶ τὴν εἰρήνην παραβαίνειν, οὐδὲν ἄλλο ἔδει τὸν παριόντα λέγειν καὶ συμβουλεύειν ἢ ὅπως ἀσφαλέστατα καὶ ῥᾷστα αὐτὸν ἀμυνούμεθα· ἐπειδὴ δὲ οὕτως ἀτόπως ἔνιοι διάκεινται ὥστε πόλεις καταλαμβάνοντος ἐκείνου καὶ πολλὰ τῶν ὑμετέρων ἔχοντος καὶ πάντας ἀνθρώπους ἀδικοῦντος ἀνέχεσθαι τινῶν ἐν ταῖς ἐκκλησίαις λεγόντων πολλάκις ὡς ἡμῶν τινές εἰσιν οἱ ποιοῦντες τὸν πόλεμον, 7. ἀνάγκη

§ 5. **παράδοξον**] Cf. 3. 10. Comp. 18. 199; 19. 99; 24. 122. Lyc. § 49, *εἰ δὲ δεῖ καὶ παραδοξότατον μὲν εἰπεῖν, ἀληθὲς δὲ . .* Isocr. 12. 176 al. "now what I am going to say may sound paradoxical, but it is true." Cf. the very similar passage in 4. 2.

ῥ. . . καὶ . . ἀμελείας] a not unfrequent combination (Isocr. 2. 10, *μὴ ῥᾳθυμεῖν μηδὲ ἀμελεῖν*), hence the opposition in Arist. *Rh.* 1. 12. 19, *καὶ τοὺς ῥᾳθύμους . . ἐπιμελοῦς γὰρ τὸ ἐπεξελθεῖν.*

κεκίνησθε] "nay, you have not even moved," "stirred yourselves" —"far from being worsted, you have not appeared in the field at all." Some, in order to make a fuller opposition to *ἥττησθ'*, understand *κεκίνησθε* in the sense of "loco moti estis." 8. 37 supports the view I have taken.

Sections 6 and 7, **Εἰ μέν** to *πολεμεῖν δεῖ*, are wanting in S. Bekk. and Dind., rightly I think, retain them. As the words *εἰ μὲν οὖν* stand at the beginning of 6 and 8, it is probable that the omission arose from a mere oversight of the copyist, as Beuseler suggests.

§ 6. On **ἔδει** without **ἄν**, Madv. 118. "nothing else were it needful for the speaker to propose and advise but the safest and easiest way of . ."

ἀτόπως . . δ.] "but since, at the very time when . . some are unreasonable enough . ."

ἀνέχεσθαι] "to put up with," "tolerate."

τινές] the indefinite subject to *οἱ* ·. Xen. *An.* 2. 4. 5, *ὁ ἡγησόμενος οὐδεὶς ἔσται*: Lys. 19. 57, *εἰσὶ δέ τινες οἱ προαναλίσκοντες*: Isocr. 8. 139; Dem. 24. 143. "that some of ourselves are the persons who are causing the war . ." For the difference between *ποιεῖν* and *ποιεῖσθαι πόλεμον* cf. Don. p. 435.

φυλάττεσθαι καὶ διορθοῦσθαι περὶ τούτου· ἔστι γὰρ δέος μή ποθ' ὡς ἀμυνούμεθα γράψας τις καὶ συμβουλεύσας εἰς τὴν αἰτίαν ἐμπέσῃ τοῦ πεποιηκέναι τὸν πόλεμον. ἐγὼ δὴ τοῦτο πρῶτον ἁπάντων λέγω καὶ διορίζομαι, εἰ ἐφ' ἡμῖν ἐστὶ τὸ βουλεύεσθαι περὶ τοῦ πότερον εἰρήνην ἄγειν ἢ πολεμεῖν δεῖ. 8. εἰ μὲν οὖν ἔξεστιν εἰρήνην ἄγειν τῇ πόλει καὶ ἐφ' ἡμῖν ἐστὶ τοῦτο, ἵν' ἐντεῦθεν ἄρξωμαι, φημὶ ἔγωγε ἄγειν ἡμᾶς δεῖν, καὶ τὸν ταῦτα λέγοντα γράφειν καὶ πράττειν καὶ μὴ φενακίζειν ἀξιῶ· εἰ δ' ἕτερος τὰ ὅπλα ἐν ταῖς χερσὶν ἔχων καὶ δύναμιν πολλὴν περὶ αὐτὸν τοὔνομα μὲν τὸ τῆς εἰρήνης ὑμῖν προβάλλει, τοῖς δ' ἔργοις αὐτὸς τοῖς τοῦ πολέμου χρῆται, τί λοιπὸν ἄλλο πλὴν ἀμύνεσθαι; φάσκειν δὲ εἰρήνην ἄγειν εἰ βούλεσθε, ὥσπερ ἐκεῖνος, οὐ διαφέρομαι. 9. εἰ δέ τις ταύτην εἰρήνην ὑπολαμβάνει ἐξ ἧς ἐκεῖνος πάντα τἄλλα λαβὼν ἐφ' ἡμᾶς ἥξει, πρῶτον μὲν μαίνεται, ἔπειτα ἐκείνῳ παρ' ὑμῶν, οὐχ ὑμῖν παρ' ἐκείνου τὴν εἰρήνην λέγει·

§ 7. **διορθοῦσθαι**] Dind. in his notes adopts H. Wolf's tr., "cautione vehementer opus est, ut hoc recte constituatur," "should be set right." The next sentence shows that the meaning is probably the same—"to take security," "secure oneself"—as in 33. 11 (*ἐπειδὴ ἔλαβον τοῦτον ἀδικοῦντα, διωρθωσάμην ὑπὲρ ἐμαυτοῦ καὶ τοῦ ξένου*). The following words give the reason why such caution was necessary.

ὡς ἀ.] lit. "how we shall defend ourselves;" "a measure of defence," Mr. K.

ἐγὼ δή] "I first then discuss and settle this point, whether it is in our power to deliberate on the question of peace or war;" "is it in our power . . . on the question whether we ought . . . or go to war?"

§ 8. **ταῦτα**] i. e. that it is in our power to do so. On the plural, 1. 7; 2. 25.

πράττειν] "id agere, ut quod rogaverit decernatur ratumque fiat" (Fr.). "and I call upon . . to make a motion and take action, and not prevaricate."

τὰ . . ἐν ταῖς χ.] Madv. 8.

περὶ αὐτόν] "at the head of."

προβάλλει] "puts forward," as a cloak to hide his designs. In the middle voice (Thuc. 1. 37; 3. 63): "puts forward to you the name of peace, while he himself . ."

οὐ διαφέρομαι] "non repugno, non refragor. Usu congruit, etsi significatione differt, quod vulgo dicunt *οὐδέν μοι διαφέρει*" (Schäf.). *φάσκειν* emphatic—"if you choose to *profess* . . as he does, I have nothing to say against it," "I don't quarrel with it."

§ 9. **ταύτην εἰρήνην**] "calls that a peace which will enable him after he has . ." On *ταύτην*, Madv. 11, r. 1.

ἐξ ἧς] 1. 7; 6. 27, *ἐκ τοῦ μηδὲν* . .

πρῶτον μὲν . . ἔπειτα] cf. 2. 1. "he is mad, and besides he talks about a peace which is observed on your part towards him . ."

σταδιον = 606 ft. about a furlong.

τοῦτο δ' ἐστὶν ὃ τῶν ἀναλισκομένων χρημάτων πάντων Φίλιππος ὠνεῖται, αὐτὸς μὲν πολεμεῖν ὑμῖν, ὑφ' ὑμῶν δὲ μὴ πολεμεῖσθαι.

10. Καὶ μὴν εἰ μέχρι τούτου περιμενοῦμεν, ἕως ἂν ἡμῖν ὁμολογήσῃ πολεμεῖν, πάντων ἐσμὲν εὐηθέστατοι· οὐδὲ γὰρ ἂν ἐπὶ τὴν Ἀττικὴν αὐτὴν βαδίζῃ καὶ τὸν Πειραιᾶ, τοῦτ' ἐρεῖ, εἴπερ οἷς πρὸς τοὺς ἄλλους πεποίηκε δεῖ τεκμαίρεσθαι. 11. τοῦτο μὲν γὰρ Ὀλυνθίοις τετταράκοντ' ἀπέχων τῆς πόλεως στάδια εἶπεν ὅτι δεῖ δυοῖν θάτερον, ἢ 'κείνους ἐν Ὀλύνθῳ μὴ οἰκεῖν ἢ αὐτὸν ἐν Μακεδονίᾳ, πάντα τὸν ἄλλον χρόνον, εἴ τις αὐτὸν αἰτιάσαιτό τι τοιοῦτον, ἀγανακτῶν καὶ πρέσβεις πέμπων τοὺς ἀπολογησομένους· τοῦτο δ' εἰς Φωκέας ὡς πρὸς συμμάχους ἐπορεύετο, καὶ πρέσβεις Φωκέων ἦσαν οἳ παρηκολούθουν αὐτῷ πορευομένῳ, καὶ παρ' ἡμῖν ἤριζον πολλοὶ Θηβαίοις οὐ λυσιτελήσειν τὴν ἐκείνου πάροδον. 12. καὶ μὴν καὶ Φερὰς πρῴην ὡς φίλος καὶ σύμμαχος εἰς Θετταλίαν ἐλθὼν ἔχει καταλαβών, καὶ τὰ τελευταῖα τοῖς

τῶν . . χρ.] 3. 22. "with all the treasure he is lavishing."

αὐτὸς μέν, κ.τ.λ.] explanatory of *τοῦτο*. infr. 23; 3. 7. On the nom. *αὐτός* with the inf., 4. 7.

§ 10. **εἰ . . περιμενοῦμεν . . ἐσμέν**] cf. 1. 19. "if we mean to wait . . we are the most simple of men."

βαδίζῃ] 6. 36. "is in full march . ." 1. 12 and 25.

§ 11. **τοῦτο μέν**] "for example."

'Ολ.] cf. 8. 58, *οὐδ'* (did he admit that he was at war) *Ὀλυνθίοις ἐξ ἀρχῆς, ἕως ἐν αὐτῇ τῇ χώρᾳ τὸ στράτευμα παρῆν ἔχων.*

δεῖ δ. θ.] "there was no choice, but they must . . ." Cf. Mr. Shill. *de F. Leg.* § 166. 18. 139, *καίτοι δυοῖν αὐτῷ ἀνάγκη θάτερον ἢ μηδέν·* "he has only one alternative." The force of *μή* is extended to *ἐν Μακεδονίᾳ*. Cobet (*N. Lect.* p. 661) inserts *μή* after *αὐτόν*.

ἢ 'κείνους] Bekk. st. *ἢ κείνους*. Cf. 4. 4.

π. τὸν ἄλλον χ.] "though before that whenever any one accused him of . . he was indignant . . ." *ἀγανακτῶν* and *πέμπων* represent the imperfects required after the opt. of indefinite frequency—*εἴ τις . . αἰτιάσαιτο*; cf. 6. 20. *τὸν ἄλλον χρ.* is sometimes, but rarely, used also of future time. Dem. 22. 3; Lyc. § 79.

ὡς πρός] "again he marched into Phocis (6. 36) as if to allies (he pretended to regard them in that light till he had them at his mercy), and there were . . . . who accompanied him on his march." Grote, 11. 587.

οὐ λ.] his passage of the Straits "would not benefit:" a meiosis. 3. 1; cf. 6. 30.

§ 12.] **ἔχει** has here its full force. He not only seized Pherae, but at that time held it with his troops. Madv. 180 *d*. On the subject here mentioned see Thirl. 6, p. 13. Ps. Dem. 7. 32, *Φεραίων μὲν ἀφῄρηται τὴν πόλιν καὶ φρουρὰν ἐν τῇ ἀκροπόλει κατέστησεν, ἵνα δὴ αὐτόνομοι ὦσι.* 8. 59.

τὰ τελ.] 2. 7.

ταλαιπώροις Ὠρείταις τουτοισὶ ἐπισκεψομένους ἔφη τοὺς στρατιώτας πεπομφέναι κατ' εὔνοιαν· πυνθάνεσθαι γὰρ αὐτοὺς ὡς νοσοῦσι καὶ στασιάζουσι, συμμάχων δ' εἶναι καὶ φίλων ἀληθινῶν ἐν τοῖς τοιούτοις καιροῖς παρεῖναι. 13. εἶτ' οἴεσθ' αὐτόν, οἳ ἐποίησαν μὲν οὐδὲν ἂν κακόν, μὴ παθεῖν δ' ἐφυλάξαντ' ἂν ἴσως, τούτους μὲν ἐξαπατᾶν αἱρεῖσθαι μᾶλλον ἢ προλέγοντα βιάζεσθαι, ὑμῖν δ' ἐκ προρρήσεως πολεμήσειν, καὶ ταῦθ' ἕως ἂν ἑκόντες ἐξαπατᾶσθε; οὐκ ἔστι ταῦτα· 14. καὶ γὰρ ἂν ἀβελτερώτατος εἴη πάντων ἀνθρώπων, εἰ τῶν ἀδικουμένων ὑμῶν μηδὲν ἐγκαλούντων αὐτῷ, ἀλλ' ὑμῶν αὐτῶν τινὰς αἰτιωμένων, ἐκεῖνος ἐκλύσας τὴν πρὸς ἀλλήλους ἔριν ὑμῶν καὶ φιλονεικίαν ἐφ' ἑαυτὸν προείποι τρέπεσθαι, καὶ τῶν παρ' ἑαυτοῦ μισθοφορούντων τοὺς λόγους ἀφέλοιτο, οἷς ἀναβάλλουσιν ὑμᾶς, λέγοντες ὡς ἐκεῖνός γε οὐ πολεμεῖ τῇ πόλει.

15. Ἀλλ' ἔστιν, ὦ πρὸς τοῦ Διός, ὅστις εὖ φρονῶν ἐκ τῶν

τοῖς . . Ὠ. depends, I think, on ἔφη: "and lastly he told the wretched people of Oreus . . out of good will to visit them . ." infr. §§ 27, 33. On the *anaphorical* use of the demonstrative τουτοισί see Mr. Shill. *de F. Leg.* § 213; Cobet, *N. Lect.* p. 629. Dem. 23. 111, ἴστε δήπου Φίλιππον . . τουτονὶ τὸν Μακεδόνα, and passim.

ἐπισκεψομένους] to pay them a sick visit. 54. 12, λέγε τὴν τῶν ἰατρῶν μαρτυρίαν καὶ τὴν τῶν ἐπισκοπούντων: 59. 56, ἐβάδιζον . . . γὰρ πρὸς αὐτὸν ὡς ἠσθένει . . . τὰ πρόσφορα τῇ νόσῳ φέρουσαι καὶ ἐπισκοπούμεναι.

αὐτούς] Madv. 191.

In **νοσοῦσι καὶ σ.** the particular kind of illness is added co-ordinately with καί, as in 6. 1, "suffering from internal disorders." Pl. *Rep.* 5. 470 C, νοσεῖν δ' ἐν τῷ τοιούτῳ τὴν Ἑλλάδα καὶ στασιάζειν, καὶ στάσιν τὴν τοιαύτην ἔχθραν κλητέον: ib. B, ἐπὶ γὰρ τῇ τοῦ οἰκείου ἔχθρᾳ στάσις κέκληται, ἐπὶ δὲ τῇ τῶν ἀλλοτρίων πόλεμος. Cf. 18. 45, αἱ δὲ πόλεις ἐνόσουν: Soph. *El.* 1070 al.

§ 13. **εἶτ'**] 1. 24.

οἳ . . μὲν . . δ'] The stress of the sentence is upon the clause introduced by δέ: cf. 2. 24. "do you then think that when he chose to deceive, rather than by giving them warning overpower by force, those who would have done him no harm (i. e. had he given them warning and formally declared war against them), though they might perhaps have taken measures to escape suffering it, he will make a formal declaration of war against *you*, and that so long as . . Impossible!" Cf. note to 6. 15, τοὺς μὲν ὄντας . . .

ἐκ πρ.] "ex edicto." Livy 1. 27.

§ 14. **τινάς**] "some of yourselves," i. e. of course those who saw through his designs and warned them against him.

ἀναβάλλουσιν] "put you off," "amuse you." Cf. note to 4. 14.

ἐκεῖνός γε] however it may be with others, "he at any rate."

§ 15. **ὦ πρὸς τοῦ Δ.**] An exclamation of impatience. 24. 157,

ὀνομάτων μᾶλλον ἢ τῶν πραγμάτων τὸν ἄγοντ' εἰρήνην ἢ πολεμοῦνθ' ἑαυτῷ σκέψαιτ' ἄν; οὐδεὶς δήπου. ὁ τοίνυν Φίλιππος ἐξ ἀρχῆς, ἄρτι τῆς εἰρήνης γεγονυίας, οὔπω Διοπείθους στρατηγοῦντος οὐδὲ τῶν ὄντων ἐν Χερρονήσῳ νῦν ἀπεσταλμένων, Σέρριον καὶ Δορίσκον κατελάμβανε καὶ τοὺς ἐκ Σερρίου τείχους καὶ Ἱεροῦ ὄρους στρατιώτας ἐξέβαλλεν, οὓς ὁ ὑμέτερος στρατηγὸς κατέστησεν. καίτοι ταῦτα πράττων τί ἐποίει; εἰρήνην μὲν γὰρ ὀμωμόκει. καὶ μηδεὶς εἴπῃ, 16. τί δὲ ταῦτ' ἐστίν, ἢ τί τούτων μέλει τῇ πόλει; εἰ μὲν γὰρ μικρὰ ταῦτα ἢ μηδὲν ὑμῖν αὐτῶν

φέρε γὰρ πρὸς Διὸς ἔστιν ὅστις ἂν ἢ πρότερός ποτ' ἐψήφισεν . . "but, in heaven's name, would any sane man judge from words rather than deeds (§ 8), who is . ." Cf. supr. § 2, note to *οὐ παρ' ἕν*.

ὁ τοίνυν] "well then, P. at the beginning, immediately after the conclusion of the peace (explanatory of *ἐξ ἀρχῆς*), before D. was yet general or those who are now . . had been sent, was . ." Cf. 8. 6.—Seribium and Doriscus are often mentioned by Dem.: 8. 64; 18. 27, 70; Ps. Dem. 7. 37. Hence the sneer of Aesch. 3. 82, *αὐτὸς* (Dem.) *ἐστιν . . ὁ πρῶτος ἐξευρὼν Σέρριον Τεῖχος καὶ Δόρισκον καὶ Ἐργίσκην καὶ Μουργίσκην* (Schulz has *Μύρτηνον*, as in Dem. 18. 27) *καὶ Γάνος καὶ Γαγίδα, χωρία ὧν οὐδὲ τὰ ὀνόματα ᾔδειμεν πρότερον*.

τοὺς ἐκ] 1. 15.

Ἱεροῦ Ὄρους] Cf. 19. 156. Why Dem. attached such importance to these places, he explains in 19. 180, also 18. 27.

ὁ ὑμ. στρ.] Chares.

τ. πράττων τί ἐποίει] 'quanquam haec agens quid faciebat." If these were not acts of hostility, whatever his professions may be, what were they? Pl. *Crit.* p. 51 A, *καὶ φήσεις ταῦτα ποιῶν δίκαια πράττειν;*

μὲν γάρ] 3. 10, *ἐγὼ μὲν γάρ* . . 8. 37, *ἐγὼ μὲν γὰρ οὐχ ὁρῶ*: infr. 16; 21. 158. In these cases *γάρ* refers to the previous question, while *μέν* emphasizes the word to which it is attached.

ὀμωμόκει] Bekk.; Dind. &c. *ὠμωμόκει*. Cf. Mr. Shill. *de F. Leg.* 66, 295; 18. 32, *ἐπειδὴ γὰρ ὤμοσε τὴν εἰρήνην*. Though the treaty of peace had been concluded when Philip took the towns mentioned, he had not yet taken the oaths to the Athenian ambassadors. In 18. 30 Dem. makes it a charge against the ambassadors, that instead of hurrying to Philip's camp, they gave him the opportunity of making these conquests by delaying three months in Macedonia. Here, where his object is to make out as strong a case as possible against Philip, he naturally suppresses this side of the case.

§ 16. **τί δέ**] On this use of *δέ* cf. Mr. Shill. *de F. Leg.* § 54 n. crit. 8. 70, *εἴ τις ἔροιτό με Εἰπέ μοι, σὺ δὲ τί* . . : 28. 28, and so passim. "what do they signify? or how does any of these things concern us?"

τί . . ταῦτ' ἐστίν] Madv. 95 *b*, note. "whether these things were really insignificant, or did not concern you, would be another question," with which we have nothing to do; the matter before us is the *quality*, and not the insignificance or the reverse of the majority of them. 18. 44, *ἕτερος λόγος οὗτος*: 38. 8, *ἄλλος ἂν ἦν λόγος*.

ἔμελεν, ἄλλος ἂν εἴη λόγος οὗτος· τὸ δ' εὐσεβὲς καὶ τὸ δίκαιον ἄν τ' ἐπὶ μικροῦ τις ἄν τ' ἐπὶ μείζονος παραβαίνῃ, τὴν αὐτὴν ἔχει δύναμιν. φέρε δὴ νῦν, ἡνίκ' εἰς Χερρόνησον, ἣν βασιλεὺς καὶ πάντες οἱ Ἕλληνες ὑμετέραν ἐγνώκασιν εἶναι, ξένους εἰσπέμπει καὶ βοηθεῖν ὁμολογεῖ καὶ ἐπιστέλλει ταῦτα, τί ποιεῖ; 17. φησὶ μὲν γὰρ οὐ πολεμεῖν, ἐγὼ δὲ τοσούτῳ δέω ταῦτα ποιοῦντα ἐκεῖνον ἄγειν ὁμολογεῖν τὴν πρὸς ὑμᾶς εἰρήνην, ὥστε καὶ Μεγάρων ἁπτόμενον καὶ ἐν Εὐβοίᾳ τυραννίδα κατασκευάζοντα καὶ νῦν ἐπὶ Θρᾴκην παριόντα καὶ τὰ ἐν Πελοποννήσῳ σκευωρούμενον καὶ πάνθ', ὅσα πράττει μετὰ τῆς δυνάμεως, ποιοῦντα λύειν φημὶ τὴν εἰρήνην καὶ πολεμεῖν ὑμῖν, εἰ μὴ καὶ τοὺς τὰ μηχανήματα ἐφιστάντας εἰρήνην ἄγειν φήσετε, ἕως ἂν αὐτὰ τοῖς τείχεσιν ἤδη προσάγωσιν. ἀλλ' οὐ φήσετε· ὁ γάρ, οἷς ἂν ἐγὼ ληφθείην, ταῦτα πράττων καὶ κατασκευαζόμενος, οὗτος ἐμοὶ πολεμεῖ,

ἐπὶ μ.] "in a small matter." 2. 1.

τὴν αὐτὴν . . δ.] "comes to the same thing." Mr. K. less correctly, "religion and justice have the same obligation." Cf. Antiph. *de Caed. Her.* § 92, καὶ μὴν τὴν ἴσην γε δύναμιν ἔχει, ὅστις τε ἂν τῇ χειρὶ ἀποκτείνῃ ἀδίκως καὶ ὅστις τῇ ψήφῳ.

φέρε] Cf. 4. 10, εἰπέ μοι.

βασιλεύς, as applied to the king of Persia, having become as it were a proper name, is generally used without the article. Madv. 8, r. 2 *b.* The *Chersonese* had not of course been declared to be theirs by any formal act, but by allowance of their occupation of it, and the recognition of it, in negotiations, &c., as a part of their ἀρχή. Cf. Aesch. 2. 72, χερρόνησον . . . . τὴν οὖσαν ὡμολογημένως Ἀθηναίων. Comp. the similar language about Amphipolis in 19. 253 and Ps. Dem. 7. 29.

ἐπιστέλλει τ.] "writes us word to that effect," "writes to tell us so."

§ 17. **φησὶ μὲν γάρ**] Cf. § 15. "he *says* of course . . ." West. reads φής . . "you (his apologist) say . ."

τοσούτῳ] Bekk. st. (Bekk. τοσούτου), as in 18. 111, τοσούτῳ γὰρ δέω λέγειν.

Μεγάρων] Grote, 11. 622.

ἐν Εὐβοίᾳ] 8. 36; infr. 57 sq. 19. 326.

ἐπὶ Θρᾴκην] Grote, l. c.

τὰ ἐν Π.] 6. 15. Grote, 11. 611 sq. "but so far from admitting that he is by this conduct . . I assert that his attempt to seize M. . . . all his movements with his army are so many infractions of the peace and acts of hostility against you." Comp. with this passage 18. 71.

εἰ μή] "unless indeed you will maintain that even those who are planting their engines . . till they actually (ἤδη) bring them up to . ." 18. 87, χαράκωμα βαλόμενος πρὸς τῇ πόλει καὶ μηχανήματ' ἐπιστήσας ἐπολιόρκει.

πράττων] "is contriving and preparing the means for my capture . . though he be not yet throwing dart or shooting arrow."

κἂν μήπω βάλλῃ μηδὲ τοξεύῃ. 18. *τίσιν οὖν ὑμεῖς κινδυνεύσαιτ' ἄν, εἴ τι γένοιτο; τῷ τὸν Ἑλλήσποντον ἀλλοτριωθῆναι, τῷ Μεγάρων καὶ τῆς Εὐβοίας τὸν πολεμοῦνθ' ὑμῖν γενέσθαι κύριον, τῷ Πελοποννησίους τἀκείνου φρονῆσαι. εἶτα τὸν τοῦτο τὸ μηχάνημα ἐπὶ τὴν πόλιν ἱστάντα, τοῦτον εἰρήνην ἄγειν ἐγὼ φῶ πρὸς ὑμᾶς;* 19. *πολλοῦ γε καὶ δεῖ, ἀλλ' ἀφ' ἧς ἡμέρας ἀνεῖλε Φωκέας, ἀπὸ ταύτης ἔγωγ' αὐτὸν πολεμεῖν ὁρίζομαι. ὑμᾶς δέ, ἐὰν μὲν ἀμύνησθε ἤδη, σωφρονήσειν φημί, ἐὰν δ' ἐάσητε, οὐδὲ τοῦθ' ὅταν βούλησθε δυνήσεσθε ποιῆσαι. καὶ τοσοῦτόν γε ἀφέστηκα τῶν ἄλλων, ὦ ἄνδρες Ἀθηναῖοι, τῶν συμβουλευόντων ὥστε οὐδὲ δοκεῖ μοι περὶ Χερρονήσου νῦν σκοπεῖν οὐδὲ Βυζαντίου,* 20. *ἀλλ' ἐπαμῦναι μὲν τούτοις καὶ διατηρῆσαι μή τι πάθωσι, βουλεύεσθαι μέντοι περὶ πάντων τῶν Ἑλλήνων ὡς ἐν κινδύνῳ μεγάλῳ καθεστώτων. βούλομαι δ' εἰπεῖν πρὸς ὑμᾶς ἐξ ὧν ὑπὲρ τῶν πραγμάτων οὕτω φοβοῦμαι, ἵν' εἰ μὲν ὀρθῶς λογί-*

§ 18. **τίσιν . . κ. ἄν**] Ps. Dem. 10. 3, *πᾶσι τοῖς οὖσι . . κινδυνεύσων*: Thuc. 2. 65, *μηδὲ τῇ πόλει κινδυνεύοντας*: Id. 6. 9: the dat. expressing the stake risked. "what then are the risks you would run should any thing happen (i. e. in event of a war breaking out)? The risk of the alienation of the H. (cf. 19. 180. This would make him *τῆς σιτοπομπείας Ἑλλήνων κύριος*, as he says in 18. 241); of the power at war with you becoming master of . ."

τἀκείνου φρ.] "taking his side," "siding with him." Thuc. 3. 68; 5. 84 al.

τοῦτο τὸ μ.] "such an engine as this." Cf. Mr. Shill. *de F. Leg.* § 15.

φῶ] "am I to say?" "can I allow?" Madv. 121.

§ 19. **π. γε καὶ δεῖ**] Bekk. st. from F S Υ Ω. Bekk. and Dind. *π. γε καὶ δέω*, as in Aesch. *Prom.* 1002; Dem. 5. 24. "far from it; on the contrary, from the day he destroyed . . ." The question whether it was possible for them *ἄγειν εἰρήνην* (§ 8) is thus settled.

For **δυνήσεσθε** Reiske and Cobet propose *δυνήσεσθαι*, a needless correction for the sake of symmetry. Observe the emphatic position of *ὑμᾶς*. "if you defend yourselves at once, I say you will act wisely, but if you let it pass (put it off) you will not be able to do as much as that . ." *ἐάσητε*, Bekk. st. from S; *ἀναβάλλησθε*, Bekk.

καὶ . . γε] 6. 29.

ἀφέστηκα] "dissent from."

οὐδὲ δ.] "that in my opinion you ought not to think about either the C. or B. You should send them aid indeed, and watch that they come to no harm, but *deliberate* about all Hellas . ." Cf. Grote, 11. 624. Comp. the similar language in 15. 13, *οὐ γὰρ ὑπὲρ Ῥοδίων βουλευτέον . . . μόνον, ἀλλ' ὑπὲρ ὑμῶν αὐτῶν καὶ τῶν ἄλλων Ἑλλήνων.*

§ 20. **ἐξ ὧν**] "the reasons which lead me," "why." 1. 7, *ἐκ τῶν ἐγκλημάτων*: 2. 9 al.

ζομαι, μετάσχητε τῶν λογισμῶν καὶ πρόνοιάν τιν' ὑμῶν γ' αὐτῶν, εἰ μὴ καὶ τῶν ἄλλων ἄρα βούλεσθε, ποιήσησθε, ἂν δὲ ληρεῖν καὶ τετυφῶσθαι δοκῶ, μήτε νῦν μήτ' αὖθις ὡς ὑγιαίνοντί μοι προσέχητε.

21. Ὅτι μὲν δὴ μέγας ἐκ μικροῦ καὶ ταπεινοῦ τὸ κατ' ἀρχὰς Φίλιππος ηὔξηται, καὶ ἀπίστως καὶ στασιαστικῶς ἔχουσι πρὸς αὐτοὺς οἱ Ἕλληνες, καὶ ὅτι πολλῷ παραδοξότερον ἦν τοσοῦτον αὐτὸν ἐξ ἐκείνου γενέσθαι ἢ νῦν, ὅθ' οὕτω πολλὰ προείληφε, καὶ τὰ λοιπὰ ὑφ' αὑτῷ ποιήσασθαι, καὶ πάνθ' ὅσα τοιαῦτ' ἂν ἔχοιμι διεξελθεῖν, παραλείψω. 22. ἀλλ' ὁρῶ συγκεχωρηκότας ἅπαντας ἀνθρώπους, ἀφ' ὑμῶν ἀρξαμένους, αὐτῷ ὑπὲρ οὗ τὸν ἄλλον ἅπαντα χρόνον πάντες οἱ πόλεμοι γεγόνασιν οἱ Ἑλληνικοί. τί οὖν ἐστὶ τοῦτο; τὸ ποιεῖν ὅ τι βούλεται, καὶ καθ' ἕνα οὑτωσὶ περι-

εἰ μὴ . . ἄρα] "*nisi forte*," "unless perhaps . . ." Jelf, 788. 5. "however disinclined to do so for others" (Mr. K.).

τετυφῶσθαι] Harpocr. s. v., τετύφωμαι, ἀντὶ τοῦ ἐμβρόντημαι, ἔξω τῶν φρενῶν γέγονα, ἤτοι ὑπὸ τῆς βροντῆς, ἢ ἀπὸ τῶν ἐπὶ τὸν Τυφῶνα ἀναφερομένων σκηπτῶν, ἢ ἀπὸ τῶν Τυφωνικῶν καλουμενων πνευμάτων, ἃ δὴ καὶ αὐτὰ ἐξίστησιν ἀθρόως καταρραγέντα· Ἀλκαῖος "πάμπαν δὲ τυφῶς ἔκ σ' ἕλετο φρένας." Δημοσθένης ὑπὲρ Κτησιφῶντος (§ 4). 19. 219; 23. 137. "but if you think I talk nonsense and am dreaming (am besotted), you may regard me as out of my senses, and not listen to me either now or at any future time."

ὑγιαίνοντι] 8. 36. Pl. *Lys.* 205 A, οὐχ ὑγιαίνει ἀλλὰ ληρεῖ τε καὶ μαίνεται.

§ 21. **Ὅτι μὲν . . . ἀλλ'**] Cf. 3. 27.

μέγας] 1. 28.

ἐκ μ. καὶ τ.] "from a humble and mean beginning." 3. 29, ἐκ πτωχῶν: 18. 121, ἐλεύθερος ἐκ δούλου.

ἀπίστως, κ.τ.λ.] Cf. 18. 21, where this is forcibly dwelt on; also § 61 and 14. 36.

αὐτούς] 4. 10.

ἐξ ἐ.] "from that origin." Isocr. 5. 115, ῥᾷον γάρ ἐστιν ἐκ τῶν παρόντων κτήσασθαι τὴν καλλίστην (δόξαν) ἤπερ ἐξ ὧν παρέλαβες ἐπὶ τὴν νῦν παροῦσαν προελθεῖν. "that it would be now for him, after making so many acquisitions, to reduce under his power what is left—these and all other topics of the kind I might enlarge on . ."

§ 22. **ἀφ' ὑμῶν ἀρξ.**] "participium ἀρξάμενος usurpatur in multitudine aliquâ ab unâ re, tanquam a principio, definiendâ; lat. *si incipias ab* . . Ponitur autem plerumque in eo et numero et casu in quo illud ipsum quod ita definitive enuntiatum est. Vid. Heind. *ad Gorg.* 60 . . Gorg. l. c. ἔστις ὅστις 'Αθηναίων ἀπὸ σοῦ ἀρξάμενος δέξαιτ' ἄν.' Butt. *Ind. Pl. Meno;* Madv. 176 *c*, r.

ὑπὲρ οὗ] "a privilege which has been the subject of . ."

καθ' ἕνα] Cf. 4. 20.

οὑτωσί] 4. 11. In 8. 6 he had already pointed out that all this was with the object of attacking them.

thieves: put on another man's clothes.

κόπτειν καὶ λωποδυτεῖν τῶν Ἑλλήνων, καὶ καταδουλοῦσθαι τὰς πόλεις ἐπιόντα. 23. καίτοι προστάται μὲν ὑμεῖς ἑβδομήκοντα ἔτη καὶ τρία τῶν Ἑλλήνων ἐγένεσθε, προστάται δὲ τριάκοντα ἑνὸς δέοντα Λακεδαιμόνιοι· ἴσχυσαν δέ τι καὶ Θηβαῖοι τουτουσὶ τοὺς τελευταίους χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην. ἀλλ' ὅμως οὔθ' ὑμῖν οὔτε Θηβαίοις οὔτε Λακεδαιμονίοις οὐδεπώποτε, ὦ ἄνδρες Ἀθηναῖοι, συνεχωρήθη τοῦθ' ὑπὸ τῶν Ἑλλήνων, ποιεῖν ὅ τι βούλοισθε, οὐδὲ πολλοῦ δεῖ, 24. ἀλλὰ τοῦτο μὲν ὑμῖν, μᾶλλον δὲ τοῖς τότ' οὖσιν Ἀθηναίοις, ἐπειδή τισιν οὐ μετρίως ἐδόκουν προσφέρεσθαι, πάντες ᾤοντο δεῖν, καὶ οἱ μηδὲν ἐγκαλεῖν ἔχοντες αὐτοῖς, μετὰ τῶν ἠδικημένων πολεμεῖν, καὶ πάλιν Λακεδαιμονίοις ἄρξασι καὶ παρελθοῦσιν εἰς τὴν αὐτὴν δυναστείαν ὑμῖν, ἐπειδὴ πλεονάζειν ἐπεχείρουν καὶ πέρα τοῦ μετρίου τὰ

περικόπτειν] 8. 9, *δεινὰ δὲ ποιοῦσιν οἱ ξένοι περικόπτοντες τὰ ἐν Ἑλλησπόντῳ.*

λωποδυτεῖν] as if he were a common footpad, "plundering and robbing the Greeks one after another in the way he is doing, and of attacking . ."

§ 23. **προστάται**] implying, as Redh. rightly points out, a legitimate authority as *ἡγεμόνες*, *ἰσχύειν* one founded on power and success in war. In 3. 24 (where see the note) the Athenian Hegemony is said to have lasted forty-five years, i. e. to the beginning of the Peloponnesian War. Here the orator adds the twenty-eight years of the Peloponnesian War in order to make the contrast dwelt on in § 25 more striking.

Λακεδαιμόνιοι] from the end of the Peloponnesian War, B.C. 405, to their defeat at Naxos by Chabrias, B.C. 376.

ἴσχυσαν] note to 2. 9. "attained some degree of power in these latter times."

ποιεῖν] Schäf. says, "omisit articulum Bekker. Malim servatum; confer § 12 (*τὸ ποιεῖν*). Omnino quoties eadem in periodo *τοῦτο* explicatur per infinitivum mox sequentem, in prosâ quidem oratione vix puto infinitivum posse carere articulo." But cf. 3. 12; Madv. 165 *b.*

On **οὐδὲ π. δεῖ** Schäf. (on p. 110. 10) rightly remarks that the effect of *οὐδέ*, due to the preceding negative, is "non ut tollatur vis formulae affirmans, sed ut augeatur negans enuntiationis. Simile Eur. *Phoen.* 1600, *οὐκ ἂν προδοίην οὐδέ περ πράσσων κακῶς.*" Cf. Mr. Shill. *de F. Leg.* § 33. "far otherwise, on the contrary, when." "so far from that, when you . . appeared . . even those who had no complaint against them (1. 7, *ἐκ τῶν . . ἐγκλημάτων*) thought it their duty . ."

§ 24. **οὐ μ.**] a litotes, *οὐ* being privative: cf. 3. 1, "harshly." 18. 18, *οἱ γὰρ ηὐτυχήκεσαν ἐν Λεύκτροις οὐ μετρίως ἐχρήσαντο.*

On **καὶ πάλιν** after *πρῶτον μέν* cf. Herm. *Vig.* p. 702. "again, as soon as the L. when they became masters . ."

ἄρξασι] an ingressive aorist, as *ἴσχυσαν* above.

παρελθοῦσιν] "came into," "succeeded to." Thuc. 1. 89, *ἦλθον ἐπὶ τὰ πράγματα.*

καθεστηκότα ἐκίνουν, πάντες εἰς πόλεμον κατέστησαν, καὶ οἱ μηδὲν ἐγκαλοῦντες αὐτοῖς. 25. καὶ τί δεῖ τοὺς ἄλλους λέγειν; ἀλλ' ἡμεῖς αὐτοὶ καὶ Λακεδαιμόνιοι, οὐδὲν ἂν εἰπεῖν ἔχοντες ἐξ ἀρχῆς ὅ τι ἠδικούμεθ' ὑπ' ἀλλήλων, ὅμως ὑπὲρ ὧν τοὺς ἄλλους ἀδικουμένους ἑωρῶμεν, πολεμεῖν ᾠόμεθα δεῖν. καίτοι πάνθ' ὅσα ἐξημάρτηται καὶ Λακεδαιμονίοις ἐν τοῖς τριάκοντ' ἐκείνοις ἔτεσι καὶ τοῖς ἡμετέροις προγόνοις ἐν τοῖς ἑβδομήκοντα, ἐλάττονά ἐστιν, ὦ ἄνδρες Ἀθηναῖοι, ὧν Φίλιππος ἐν τρισὶ καὶ δέκα οὐχ ὅλοις ἔτεσιν οἷς ἐπιπολάζει ἠδίκηκε τοὺς Ἕλληνας, μᾶλλον δὲ οὐδὲ πέμπτον μέρος τούτων ἐκεῖνα. 26. Ὄλυνθον μὲν δὴ καὶ Μεθώνην καὶ Ἀπολλωνίαν καὶ δύο καὶ τριάκοντα πόλεις ἐπὶ Θρᾴκης ἐῶ, ἃς ἁπάσας οὕτως ὠμῶς ἀνῄρηκεν ὥστε μηδ' εἰ πώποτ' ᾠκήθησαν προσελθόντ' εἶναι ῥᾴδιον εἰπεῖν· καὶ τὸ Φωκέων ἔθνος τοσοῦ-

ἐκίνουν] a technical word in this case: "began to change the established order of things in an arbitrary manner . ." *πέρα τοῦ μ.* = *οὐ μετρίως* above. The policy of the L. is concisely given by Thuc. 1. 19. Cf. Thuc. 1. 76 in.

§ 25. **καὶ τί δεῖ . . ἀλλ'**] a common form of "transitio:" infr. § 59; 23. 114, *καὶ τί δεῖ Φίλιππον λέγειν ἤ τιν' ἄλλον, ἀλλ' . .*" Isocr. 6. 104, *καὶ τί δεῖ τὰ πόρρω λέγειν; ἀλλὰ . .*" "but what need to speak of the rest? We ourselves and the L. . ."

ἂν . . . ἔχοντες] i. e. *ἂν εἴχομεν.* 3. 8; Madv. 184 *a.* "though we could not at the outset specify any thing in which . ."

ὑπὲρ ὧν] i. e. *ἐκείνων ἅ.* "thought it our duty to go to war to redress the wrongs . ." Cf. 18. 96.

ἐξημάρτηται)(*ἠδίκηκε*—the faults of themselves and the Spartans)(the wrongs done by Philip.

ἐν τρισὶ . . οἷς] Cf. note on § 2, *παρ' ἕν.*

οὐχ ὅλοις] As this speech was delivered in the summer of B.C. 341, the thirteen incomplete years, reckoning inclusively, will carry us back to the taking of Methone (B.C. 353), referred to in the next section.

ἐπιπολάζει] "invidiose et cum contemptu dictum" (Schäf.). Not necessarily so: Isocr. 8. 107, *ὥσθ' ἡμᾶς* (the Athenians) *οὐ πολλοῖς ἔτεσιν ὕστερον ἐπιπολάσαι καὶ κυρίους γενέσθαι τῆς ἐκείνων* (the Spartans) *σωτηρίας*: and 5. 61, *τὰς μὲν ἀτιμωθήσεσθαι, τὰς δ' ἐπιπολάσειν τῶν Ἑλληνίδων πόλεων.* "he has been in the ascendant," "has been uppermost."

§ 26. **ἐπὶ Θ.**] "on the T. coast," a term well known to the readers of Thucydides as applied to the coast from Thessaly to the Hellespont. See Arn. on Thuc. 1. 57; Mure, 5, p. 32.

προσελθόντ'] "Olynthus . . . I pass over, all which he has so cruelly destroyed, that on visiting the spot it is not easy to say whether . ." Appian, *Bell. Civ.* 4. 102, says, *Φίλιππος ὁ Ἀμύντου τούς τ' ἄλλους καὶ Χαλκιδέας ἀνέστησεν, ὡς μηδὲν ἔτι πλὴν οἰκόπεδα μόνον ἱερῶν ὁρᾶσθαι.*

καὶ τὸ Φ.] "also of the P., so great a nation exterminated, I say nothing. But . ."

σταδιον = 606 ... about a furlong.

τοῦτο δ' ἐστὶν ὃ τῶν ἀναλισκομένων χρημάτων πάντων Φίλιππος ὠνεῖται, αὐτὸς μὲν πολεμεῖν ὑμῖν, ὑφ' ὑμῶν δὲ μὴ πολεμεῖσθαι.

10. *Καὶ μὴν εἰ μέχρι τούτου περιμενοῦμεν, ἕως ἂν ἡμῖν ὁμολογήσῃ πολεμεῖν, πάντων ἐσμὲν εὐηθέστατοι· οὐδὲ γὰρ ἂν ἐπὶ τὴν Ἀττικὴν αὐτὴν βαδίζῃ καὶ τὸν Πειραιᾶ, τοῦτ' ἐρεῖ, εἴπερ οἷς πρὸς τοὺς ἄλλους πεποίηκε δεῖ τεκμαίρεσθαι.* 11. *τοῦτο μὲν γὰρ Ὀλυνθίοις τετταράκοντ' ἀπέχων τῆς πόλεως στάδια εἶπεν ὅτι δεῖ δυοῖν θάτερον, ἢ 'κείνους ἐν Ὀλύνθῳ μὴ οἰκεῖν ἢ αὐτὸν ἐν Μακεδονίᾳ, πάντα τὸν ἄλλον χρόνον, εἴ τις αὐτὸν αἰτιάσαιτό τι τοιοῦτον, ἀγανακτῶν καὶ πρέσβεις πέμπων τοὺς ἀπολογησομένους· τοῦτο δ' εἰς Φωκέας ὡς πρὸς συμμάχους ἐπορεύετο, καὶ πρέσβεις Φωκέων ἦσαν οἳ παρηκολούθουν αὐτῷ πορευομένῳ, καὶ παρ' ἡμῖν ἤριζον πολλοὶ Θηβαίοις οὐ λυσιτελήσειν τὴν ἐκείνου πάροδον.* 12. *καὶ μὴν καὶ Φερὰς πρῴην ὡς φίλος καὶ σύμμαχος εἰς Θετταλίαν ἐλθὼν ἔχει καταλαβών, καὶ τὰ τελευταῖα τοῖς*

τῶν . . χρ.] 3. 22. "with all the treasure he is lavishing."

αὐτὸς μέν, κ.τ.λ.] explanatory of *τοῦτο*. infr. 23; 3. 7. On the nom. *αὐτός* with the inf., 4. 7.

§ 10. **εἰ . . περιμενοῦμεν . . ἐσμέν**] cf. 1. 19. "if we mean to wait . . we are the most simple of men."

βαδίζῃ] 6. 36. "is in full march . ." 1. 12 and 25.

§ 11. **τοῦτο μέν**] "for example." **Ὀλ.**] cf. 8. 58, *οὐδ'* (did he admit that he was at war) *Ὀλυνθίοις ἐξ ἀρχῆς, ἕως ἐν αὐτῇ τῇ χώρᾳ τὸ στράτευμα παρῆν ἔχων.*

δεῖ δ. θ.] "there was no choice, but they must . . ." Cf. Mr. Shill. *de F. Leg.* § 166. 18. 139, *καίτοι δυοῖν αὐτῷ ἀνάγκη θάτερον ἢ μηδέν* "he has only one alternative." The force of *μή* is extended to *ἐν Μακεδονίᾳ*. Cobet (*N. Lect.* p. 661) inserts *μή* after *αὐτόν*.

ἢ 'κείνους] Bekk. st. *ἢ κείνους*. Cf. 4. 4.

π. τὸν ἄλλον χ.] "though before that whenever any one accused him of . . he was indignant . . ." *ἀγανακτῶν* and *πέμπων* represent the imperfects required after the opt. of indefinite frequency—*εἴ τις . . αἰτιάσαιτο*; cf. 6. 20. *τὸν ἄλλον χρ.* is sometimes, but rarely, used also of future time. Dem. 22. 3; Lyc. § 79.

ὡς πρός] "again he marched into Phocis (6. 36) as if to allies (he pretended to regard them in that light till he had them at his mercy), and there were . . . . who accompanied him on his march." Grote, 11. 587.

οὐ λ.] his passage of the Straits "would not benefit:" a meiosis. 3. 1; cf. 6. 30.

§ 12.] **ἔχει** has here its full force. He not only seized Pherae, but at that time held it with his troops. Madv. 180 *d*. On the subject here mentioned see Thirl. 6, p. 13. Ps. Dem. 7. 32, *Φεραίων μὲν ἀφῄρηται τὴν πόλιν καὶ φρουρὰν ἐν τῇ ἀκροπόλει κατέστησεν, ἵνα δὴ αὐτόνομοι ὦσι.* 8. 59.

τὰ τελ.] 2. 7.

ταλαιπώροις Ὠρείταις τουτοισὶ ἐπισκεψομένους ἔφη τοὺς στρατιώτας πεπομφέναι κατ' εὔνοιαν· πυνθάνεσθαι γὰρ αὐτοὺς ὡς νοσοῦσι καὶ στασιάζουσι, συμμάχων δ' εἶναι καὶ φίλων ἀληθινῶν ἐν τοῖς τοιούτοις καιροῖς παρεῖναι. 13. εἶτ' οἴεσθ' αὐτόν, οἳ ἐποίησαν μὲν οὐδὲν ἂν κακόν, μὴ παθεῖν δ' ἐφυλάξαντ' ἂν ἴσως, τούτους μὲν ἐξαπατᾶν αἱρεῖσθαι μᾶλλον ἢ προλέγοντα βιάζεσθαι, ὑμῖν δ' ἐκ προρρήσεως πολεμήσειν, καὶ ταῦθ' ἕως ἂν ἑκόντες ἐξαπατᾶσθε; οὐκ ἔστι ταῦτα· 14. καὶ γὰρ ἂν ἀβελτερώτατος εἴη πάντων ἀνθρώπων, εἰ τῶν ἀδικουμένων ὑμῶν μηδὲν ἐγκαλούντων αὐτῷ, ἀλλ' ὑμῶν αὐτῶν τινὰς αἰτιωμένων, ἐκεῖνος ἐκλύσας τὴν πρὸς ἀλλήλους ἔριν ὑμῶν καὶ φιλονεικίαν ἐφ' ἑαυτὸν προείποι τρέπεσθαι, καὶ τῶν παρ' ἑαυτοῦ μισθοφορούντων τοὺς λόγους ἀφέλοιτο, οἷς ἀναβάλλουσιν ὑμᾶς, λέγοντες ὡς ἐκεῖνός γε οὐ πολεμεῖ τῇ πόλει.

15. Ἀλλ' ἔστιν, ὦ πρὸς τοῦ Διός, ὅστις εὖ φρονῶν ἐκ τῶν

τοῖς . . Ὠ. depends, I think, on ἔφη: "and lastly he told the wretched people of Oreus . . out of good will to visit them . ." infr. §§ 27, 33. On the *anaphorical* use of the demonstrative *τουτοισί* see Mr. Shill. *de F. Leg.* § 213; Cobet, *N. Lect.* p. 629. Dem. 23. 111, *ἴστε δήπου Φίλιππον . . τουτονὶ τὸν Μακεδόνα*, and passim.

ἐπισκεψομένους] to pay them a sick visit. 54. 12, *λέγε τὴν τῶν ἰατρῶν μαρτυρίαν καὶ τὴν τῶν ἐπισκοπούντων*: 59. 56, *ἐβάδιζον . . . γὰρ πρὸς αὐτὸν ὡς ἠσθένει . . . τὰ πρόσφορα τῇ νόσῳ φέρουσαι καὶ ἐπισκοπούμεναι.*

αὐτούς] Madv. 191.

In **νοσοῦσι καὶ σ.** the particular kind of illness is added co-ordinately with *καί*, as in 6. 1, "suffering from internal disorders." Pl. *Rep.* 5. 470 C, *νοσεῖν δ' ἐν τῷ τοιούτῳ τὴν Ἑλλάδα καὶ στασιάζειν, καὶ στάσιν τὴν τοιαύτην ἔχθραν κλητέον*: ib. B, *ἐπὶ γὰρ τῇ τοῦ οἰκείου ἔχθρᾳ στάσις κέκληται, ἐπὶ δὲ τῇ τῶν ἀλλοτρίων πόλεμος.* Cf. 18. 45, *αἱ δὲ πόλεις ἐνόσουν*: Soph. *El.* 1070 al.

§ 13. **εἶτ'**] 1. 24.

οἳ . . μὲν . . δ'] The stress of the sentence is upon the clause introduced by *δέ*: cf. 2. 24. "do you then think that when he chose to deceive, rather than by giving them warning overpower by force, those who would have done him no harm (i. e. had he given them warning and formally declared war against them), though they might perhaps have taken measures to escape suffering it, he will make a formal declaration of war against *you*, and that so long as . . Impossible!" Cf. note to 6. 15, *τοὺς μὲν ὄντας . . .*

ἐκ πρ.] "ex edicto." Livy 1. 27.

§ 14. **τινάς**] "some of yourselves," i. e. of course those who saw through his designs and warned them against him.

ἀναβάλλουσιν] "put you off," "amuse you." Cf. note to 4. 14.

ἐκεῖνός γε] however it may be with others, "he at any rate."

§ 15. **ὦ πρὸς τοῦ Δ.**] An exclamation of impatience. 24. 157,

τρόπον ἄν τις ὑπέλαβε τοῦθ' ὥσπερ ἂν εἰ υἱὸς ἐν οὐσίᾳ πολλῇ γεγονὼς γνήσιος διῴκει τι μὴ καλῶς μηδ' ὀρθῶς, κατ' αὐτὸ μὲν τοῦτο ἄξιον μέμψεως εἶναι καὶ κατηγορίας, ὡς δ' οὐ προσήκων ἢ ὡς οὐ κληρονόμος τούτων ὧν ταῦτα ἐποίει, οὐκ ἐνεῖναι λέγειν. 31. εἰ δέ γε δοῦλος ἢ ὑποβολιμαῖος τὰ μὴ προσήκοντα ἀπώλλυε καὶ ἐλυμαίνετο, Ἡράκλεις ὅσῳ μᾶλλον δεινὸν καὶ ὀργῆς ἄξιον πάντες ἂν ἔφησαν εἶναι. ἀλλ' οὐχ ὑπὲρ Φιλίππου καὶ ὧν ἐκεῖνος πράττει νῦν, οὐχ οὕτως ἔχουσιν, οὐ μόνον οὐχ Ἕλληνος ὄντος οὐδὲ προσήκοντος οὐδὲν τοῖς Ἕλλησιν, ἀλλ' οὐδὲ βαρβάρου ἐντεῦθεν ὅθεν καλὸν εἰπεῖν, ἀλλ' ὀλέθρου Μακεδόνος, ὅθεν οὐδ' ἀνδράποδον σπουδαῖον οὐδὲν ἦν πρότερον.

32. Καίτοι τί τῆς ἐσχάτης ὕβρεως ἀπολείπει; οὐ πρὸς τῷ πόλεις ἀνῃρηκέναι τίθησι μὲν τὰ Πύθια, τὸν κοινὸν τῶν

ὥσπερ ἂν] i.e. *ὑπέλαβεν*. "and it would have been regarded in the same light as if a legitimate son born to a large estate . . . that on that particular ground . . but that it could not be said he had no title or was not heir to the property he was thus dealing with." Cob. (*Nov. L.* p. 228) without reason proposes to expunge *ἐν οὐσίᾳ πολλῇ*, and also *γνήσιος*, which is required by the preceding *γνησίων*, and *ὑποβολιμαῖος* which follows.

τούτων] referring to the collective *τι*. 2. 18.

§ 31. **δέ γε**] "on the other hand," "on the contrary."

ὑποβ.] cf. 21. 149, where Demosthenes accuses Meidias of being such.

τὰ μὴ πρ.] "a property to which he had no right." Madv. 207. Cf. Thuc. 2. 61, where *τῆς ὑπαρχούσης δόξης*, "the reputation which is a man's own," is opposed to *τῆς μὴ προσηκούσης*, "the assumption of one to which he had no right or title."

Ἡράκλεις] "good heavens!"

οὐχ . . . οὐχ] Comp. 21. 165, *οὐ μὴν Νικήρατός γε οὕτως . . . οὐδ' Εὐκτήμων . . οὐχ οὕτως*: Aesch. 3. 194, *ἀλλ' οὐχὶ ὁ Κέφαλος . . οὐχ οὕτως*.

ὧν] i. e. *ὑπὲρ τούτων ἅ*. Isocr. 5. 83, *περὶ μὲν οὖν τῶν ἐμῶν καὶ ὧν σοι πρακτέον ἐστί*. Thuc. 5. 87.

οὕτως ἔχουσιν] "feel thus, though he is not only no Hellene (not a *γνήσιος υἱός*) or in any way connected with Hellas (not even an *ὑποβολιμαῖος*), but not even a barbarian (3. 16) from a place creditable to name, but a pestilent fellow of Macedonia, a country from which . . ."

ὄλεθρος] used adjectively as in 18. 127, *ὄλεθρος γραμματεύς*. 23. 202.

σπουδαῖον] "decent," "respectable."

§ 32. **ὕβρεως**] cf. 8. 62.

ἀπολείπει] i. e. Philip: "what is wanting to make his insolence complete." Mr. K.

πόλεις] "cities of Hellas." supr. 26.

τίθησι . . . τὰ Π.] 5. 22. Two months after the surrender of the Phocians, Philip was nominated by the Amphictyonic Council President of the Pythian Games in conjunction with the Thebans and Thessalians (B.C. 346). The Athenians refused

Ἑλλήνων ἀγῶνα, κἂν αὐτὸς μὴ παρῇ, τοὺς δούλους ἀγωνοθετήσοντας πέμπει; [κύριος δὲ Πυλῶν καὶ τῶν ἐπὶ τοὺς Ἕλληνας παρόδων ἐστί, καὶ φρουραῖς καὶ ξένοις τοὺς τόπους τούτους κατέχει; ἔχει δὲ καὶ τὴν προμαντείαν τοῦ θεοῦ, παρώσας ἡμᾶς καὶ Θετταλοὺς καὶ Δωριέας καὶ τοὺς ἄλλους Ἀμφικτύονας, ἧς οὐδὲ τοῖς Ἕλλησιν ἅπασι μέτεστιν;] 33. γράφει δὲ Θετταλοῖς ὃν χρὴ τρόπον πολιτεύεσθαι; πέμπει δὲ ξένους τοὺς μὲν εἰς Πορθμόν, τὸν δῆμον ἐκβαλοῦντας τὸν Ἐρετριέων, τοὺς δ' ἐπ' Ὠρεόν, τύραννον Φιλιστίδην καταστήσοντας; ἀλλ' ὅμως ταῦθ' ὁρῶντες οἱ Ἕλληνες ἀνέχονται, καὶ τὸν αὐτὸν τρόπον ὥσπερ τὴν χάλαζαν ἔμοιγε δοκοῦσι θεωρεῖν, εὐχόμενοι μὲν μὴ καθ' ἑαυτοὺς ἕκαστοι γενέσθαι, κωλύειν δὲ οὐδεὶς ἐπιχειρῶν. 34. οὐ μόνον δ' ἐφ' οἷς ἡ Ἑλλὰς ὑβρίζεται ὑπ' αὐτοῦ, οὐδεὶς

to send Theori on the occasion (19. 128). Though Dem. here resents this assumption on the part of Philip, he had advised the recognition of his Amphictyonic dignity. Grote, 11. 602.

τῶν Ἑ.] to whom he did not belong.

δούλους] "Intelligendi Macedonum proceres, quos orator *δημοκρατικῶς* lasciviens dicit *δούλους*" (Schäf.). They might, according to Greek views, be called so, because Philip was an absolute king. 19. 69, *καὶ ὁ μὲν Ἀντίπατρος καὶ ὁ Παρμενίων δεσπότῃ διακονοῦντες*. Cf. Eur. *Hel.* 276, *τὰ βαρβάρων γὰρ δοῦλα πάντα πλὴν ἑνός*. The passage *κύριος δὲ . . . μέτεστιν*, omitted by S, pr. m., is enclosed by Bekker in brackets. Before *κύριος* we must supply *οὐ* from the preceding sentence.

τῶν ἐπί, κ.τ.λ.] "the passes into H." 6. 35, *τῆς ἐπὶ τὴν Ἀττικὴν ὁδοῦ*. He secured the pass by taking possession of Alponus, Thronium, and Nicaea, *τὰ τῶν παρόδων τῶν εἰς Πύλας χωρία κύρια*, Aesch. 2. 132; Grote, 11. 591, 601. The privilege of *προμαντεία* was transferred to Philip by the Amphictyons. This is made the subject of complaint in 19. 327, *ἡ δὲ πόλις τὴν προμαντείαν ἀφῄρηται*. Cf. *Gr. and R. Ant.* s. v. Oraculum.

§ 33. **γράφει δέ**] sc. *οὐ* from § 32.

Πορθμόν] Grote, 11. 622.

ἐπ' Ὠρεόν] Grote, 11. 621. "to set up P. as despot." Cf. § 57.

ὁρῶντες] Madv. 177 *a*.

τὸν αὐτὸν τ. ὥσπερ] supr. § 30. See on 1. 15; 4. 21. "and they seem to me to view them as people do a hail-storm, each hoping that it may not fall on themselves, but . ." Comp. 18. 45.

γενέσθαι] the regular word in speaking of natural phenomena of this kind. Thuc. 2. 4; 2. 77 al.

οὐδείς] cf. 1. 19. The passage is obviously imitated by Sall. *Frag. Hist.* lib. 1, "Qui videmini intenta mala, quasi fulmen, optare se quisque ne attingant, sed prohibere ne conari quidem."

§ 34. **ἐφ' οἷς**] 23. 106, 190, *τὸ δ' ἐφ' οἷς . . . πρᾶγμα ἀλυσιτελὲς . . . πόλει κατεσκευάζετο ἐναντιοῦσθαι*. "for the outrages he is doing to the H., but even on account of the wrongs each are personally suffering."

ἀμύνεται, ἀλλ' οὐδ' ὑπὲρ ὧν αὐτὸς ἕκαστος ἀδικεῖται· τοῦτο γὰρ ἤδη τοὔσχατον ἐστίν. οὐ Κορινθίων ἐπ' Ἀμβρακίαν ἐλήλυθε καὶ Λευκάδα; οὐκ Ἀχαιῶν Ναύπακτον ὀμώμοκεν Αἰτωλοῖς παραδώσειν; οὐχὶ Θηβαίων Ἐχῖνον ἀφήρηται; 35. *καὶ νῦν ἐπὶ Βυζαντίους πορεύεται συμμάχους ὄντας; οὐχ ἡμῶν, ἐῶ τἄλλα, ἀλλὰ Χερρονήσου τὴν μεγίστην ἔχει πόλιν Καρδίαν; ταῦτα τοίνυν πάσχοντες ἅπαντες μέλλομεν καὶ μαλακιζόμεθα καὶ πρὸς τοὺς πλησίον βλέπομεν, ἀπιστοῦντες ἀλλήλοις, οὐ τῷ πάντας ἡμᾶς ἀδικοῦντι. καίτοι τὸν ἅπασιν ἀσελγῶς οὕτω χρώμενον τί οἴεσθε, ἐπειδὰν καθ' ἕνα ἡμῶν ἑκάστου κύριος γένηται, τί ποιήσειν;*

36. *Τί οὖν αἴτιον τουτωνί; οὐ γὰρ ἄνευ λόγου καὶ δικαίας αἰτίας οὔτε τόθ' οὕτως εἶχον ἑτοίμως πρὸς ἐλευθερίαν οἱ Ἕλληνες, οὔτε νῦν πρὸς τὸ δουλεύειν. ἦν τι τότ', ἦν, ὦ*

ὑπέρ] Isocr. 5. 125 (quoted by Redh.), *ἡμεῖς δ' οὐδ' ὑπὲρ ὧν κακῶς ἐπάθομεν ἀμύνεσθαι τολμῶμεν αὐτούς.* In the following sentence the genitives are put at the head of their sentences as illustrations of the assertion *αὐτὸς ἕκαστος ἀδικεῖται.* "has he not wronged the C. by marching against A. . . . . the Achaeans by swearing . . . . the Thebans by taking from them E.?" In this translation the sense is expressed rather than the strict construction, for grammatically *Κορινθίων* is of course a gen. of possession. His attack upon *Ambracia* is mentioned above, § 27.

Ἐχῖνον] *Ἐχῖνος δὲ πόλις, Θηβαίων μὲν ἄποικος, πλησίον δὲ Θετταλίας, ἀπὸ Ἐχίνου ἑνὸς τῶν Σπαρτῶν.* Schol.

§ 35. **Βυζαντίους**] supr. 17 and 27. Grote, 11. 627.

συμμάχους has been wrongly translated by Reiske and others "our allies." Cf. 18. 87, *παρελθὼν ἐπὶ Θρᾴκης Βυζαντίους συμμάχους ὄντας αὐτῷ.*

οὐχ ἡμῶν] "of ours, I omit the rest, but does he not . ."

Καρδίαν] Grote, 11. 623.

For **μαλακιζόμεθα** Dind. has *μαλκίομεν* (which Schäfer also held to be the true reading), from *μαλκίω*, formed like *μηνίω*. Harpocr. s. v. *μαλακίζομεν*, i. e. *μαλκίομεν*, says, *Δημοσθένης θ' Φιλιππικῶν φησὶ "μένομεν καὶ μαλακιζόμεθα." ἐν ἐνίοις γράφεται μαλκίομεν, ὅπερ δηλοῖ τὸν ὄρρον φρίττειν. Αἰσχύλος Ἑλλαδίῳ "κεκμῆτι μαλκίων ποδί."* Cf. L. and S. s. v. *μαλκίω*. Redh. quotes Sall. Catil. c. 52. 28: "Sed inertiâ et mollitie animi alius alium exspectantes cunctamini."

τί οἴεσθε . . τί ποιήσειν] as 18. 240, *τί ἂν οἴεσθε . . τί ποιεῖν ἂν ἢ λέγειν*: Dind. omits the second *τί* here with F. "yet what do you think he who is treating all so insolently (4. 9)—what do you think he will do, when he becomes master of each of us separately?"

καθ' ἕνα . . ἑκάστου] cf. 2. 24.

§ 36. **Τί . . αἴτιον**] 3. 30.

εἶχον ἑτ. πρός] "were so eager for."

ἦν . . ἦν] 1. 19.

ἄνδρες Ἀθηναῖοι, ἐν ταῖς τῶν πολλῶν διανοίαις ὃ νῦν οὐκ ἔστιν, ὃ καὶ τοῦ Περσῶν ἐκράτησε πλούτου καὶ ἐλευθέραν ἦγε τὴν Ἑλλάδα καὶ οὔτε ναυμαχίας οὔτε πεζῆς μάχης οὐδεμιᾶς ἡττᾶτο, νῦν δ' ἀπολωλὸς ἅπαντα λελύμανται καὶ ἄνω καὶ κάτω πεποίηκε τὰ τῶν Ἑλλήνων πράγματα. 37. τί οὖν ἦν τοῦτο; τοὺς παρὰ τῶν ἄρχειν βουλομένων ἢ διαφθείρειν τὴν Ἑλλάδα χρήματα λαμβάνοντας ἅπαντες ἐμίσουν, καὶ χαλεπώτατον ἦν τὸ δωροδοκοῦντα ἐξελεγχθῆναι, καὶ τιμωρίᾳ μεγίστῃ τοῦτον ἐκόλαζον. 38. τὸν οὖν καιρὸν ἑκάστου τῶν πραγμάτων, ὃν ἡ τύχη πολλάκις παρασκευάζει, οὐκ ἦν πρίασθαι παρὰ τῶν λεγόντων οὐδὲ τῶν στρατηγούντων, οὐδὲ τὴν πρὸς ἀλλήλους ὁμόνοιαν, οὐδὲ τὴν πρὸς τοὺς τυράννους καὶ τοὺς βαρβάρους ἀπιστίαν, οὐδ' ὅλως τοιοῦτον οὐδέν. 39. νῦν δ' ἅπανθ' ὥσπερ ἐξ ἀγορᾶς ἐκπέπραται ταῦτα, ἀντεισῆκται δὲ ἀντὶ τού-

ἦγε] Cobet adopts Schäfer's conj. διῆγε, "faciebat ut G. libera maneret." There seems no reason for any change. "led H. in the possession (in a state) of freedom," "kept H. free."

μάχης . . . ἡττᾶτο] "which triumphed over the wealth of P. . . and let itself be overcome by"—"quailed under no battle:" it was something all the gold of Persia could not corrupt or danger intimidate into submission. Whiston does injustice to a good scholar when he quotes Schäfer as saying "notanda locutio pro ἐν μάχῃ." What he says is "ἡττᾶσθαι μάχης notanda locutio." The construction is the same as in Thuc. 4. 37, ἡσσηθεῖεν τοῦ παρόντος δεινοῦ. μάχῃ would have been altogether inappropriate.

νῦν δ'] "but which now by its loss has ruined every thing, and turned the affairs of H. upside down." The Zurich Editors, Fr., West., and Redh. read πάντα τὰ πράγματα with S. The sense is the same, τὰ πρ. referring to τὴν Ἑλλάδα.

ἄνω κ. κάτω] 2. 16. On the participle after ἐξελέγχονται, 4. 37. "and it was a most grievous thing for a man to be convicted of taking a bribe," as opposed to the ζῆλος, κ.τ.λ. below.

§ 37. **τοῦτον**] "such person." After ἡ τύχη Bekk. had καὶ τοῖς ἀμελοῦσι κατὰ τῶν προσεχόντων καὶ τοῖς μηδὲν ἐθέλουσι ποιεῖν κατὰ τῶν πάντα ἃ προσήκει πραττόντων. He now omits the words, with S pr. m. Dind. retains them.

§ 38. **παρασκευάζει**] 2. 2. "therefore the favourable moments for enterprises which F. often provides could not as they occurred (ἑκάστου) be bought from . ." as could be done in their own times. 19. 6; Aesch. 3. 94, καιροὶ πέπρανται τηλικοῦτοι. This was one of the standing charges against public men at Athens, which Dem. himself did not escape: cf. Aesch. 3. 92. al.

τὴν πρὸς . . ἀπιστίαν] 6. 24. On τὴν πρὸς . . note to 6. 3, τὴν πρὸς ὑμᾶς . .

§ 39. **ἐκπέπραται**] "but now all these principles have been sold off as if in open market (so that there are none now to be had), and those

των ὑφ' ὧν ἀπόλωλε καὶ νενόσηκεν ἡ Ἑλλάς. ταῦτα δ' ἐστὶ τί; ζῆλος, εἴ τις εἴληφέ τι, γέλως, ἂν ὁμολογῇ, μῖσος, ἂν τούτοις τις ἐπιτιμᾷ, τἄλλα πάνθ' ὅσα ἐκ τοῦ δωροδοκεῖν ἤρτηται. 40. ἐπεὶ τριήρεις γε καὶ σωμάτων πλῆθος καὶ χρημάτων καὶ τῆς ἄλλης κατασκευῆς ἀφθονία, καὶ τἄλλα οἷς ἄν τις ἰσχύειν τὰς πόλεις κρίνοι, νῦν ἅπασι καὶ πλείω καὶ μείζω ἐστὶ τῶν τότε πολλῷ. ἀλλ' ἅπαντα ταῦτ' ἄχρηστα ἄπρακτα ἀνόνητα ὑπὸ τῶν πωλούντων γίγνεται.

41. Ὅτι δ' οὕτω ταῦτ' ἔχει, τὰ μὲν νῦν ὁρᾶτε δήπου καὶ οὐδὲν ἐμοῦ προσδεῖσθε μάρτυρος· τὰ δ' ἐν τοῖς ἄνωθεν χρόνοις ὅτι τἀναντία εἶχεν, ἐγὼ δηλώσω, οὐ λόγους ἐμαυτοῦ λέγων, ἀλλὰ γράμματα τῶν προγόνων τῶν ὑμετέρων, ἃ 'κεῖνοι κατέθεντο εἰς στήλην χαλκῆν γράψαντες εἰς ἀκρόπολιν. 42. Ἄρθμιος, φησίν, ὁ Πυθώνακτος Ζελείτης

imported in exchange for them by which Hellas has been ruined and made sick," "has been made sick unto death," by being brought into that state of *νόσος* so graphically described in 18. 45: cf. 6. 1.

ταῦτα . . τί] § 16.

ζῆλος] comp. what is said about Olynthus in 19. 265, and ib. 259.

τούτοις] neuter, "such doings."

ἤρτηται] "all the other concomitants, in short, of corruption." Observe the omission of *καί* before expressions, such as that here, by which enumerations are closed. 8. 25; Ps. Dem. 10. 10; 21. 136 al.

§ 40. **ἐπεὶ . . γε**] "Nam ni omnia a corruptelâ penderent, melius de nobis ageretur, quum . . ." (Fr.). cf. supr. § 29.

σωμάτων] "men." 18. 20, *οὔτε χρήμασιν οὔτε σώμασιν.*

κατασκευῆς] "materials," "munitions of war of all kinds," as arms, &c., the sense being determined by the context. 19. 89, *κατασκευαῖς ὅπλων καὶ χώρας καὶ προσόδου.* Thuc. 2. 14, and 97.

οἷς . . κρίνοι] 2. 15. "are generally considered to constitute the strength of states."

τῶν τότε] i. e. *ἢ τοῖς τότε*: 3. 32. Note the emphatic position of *πολλῷ.*

ὑπὸ . . γίγνεται] "are rendered . . by"—all these material advantages are rendered useless by the venality of *οἱ λέγοντες καὶ οἱ στρατηγοῦντες* § 38.

§ 41. **Ὅτι**] "for proof that." Madv. 192 *b*, r. Cobet, *N. Lect.* p. 367.

προσδεῖσθε] "need the addition of my testimony."

ἄνωθεν] 2. 10, *κάτωθεν.* "but that it was quite otherwise in former times . ." *δεικνύων*, which he read after *ὑμετέρων*, Bekk. now omits with S pr. m. Dind. retains it. "not by words of my own, but by adducing an inscription." **ἀκεῖνοι** Dind.; **ἃ** *κεῖνοι* Bekk. and West. from S; cet. *ἐκεῖνοι.* Cf. 4. 4.

κατέθεντο εἰς] Madv. 79. Thuc. 4. 57, *καταθέσθαι ἐς τὰς νήσους.* On the absence of the art. with **ἀκρόπολιν**, Madv. 8, r. 2 *d.*

εἰς στήλην] supr. 27.

§ 42. **φησίν**] sc. *τὰ γράμματα.* Aesch. 3. 110, *γέγραπται γὰρ οὕτως*

ἄτιμος καὶ πολέμιος τοῦ δήμου τοῦ Ἀθηναίων καὶ τῶν συμμάχων αὐτὸς καὶ γένος. εἶθ' ἡ αἰτία γέγραπται δι' ἣν ταῦτ' ἐγένετο· ὅτι τὸν χρυσὸν τὸν ἐκ Μήδων εἰς Πελοπόννησον ἤγαγεν. ταῦτ' ἐστὶ τὰ γράμματα. 43. λογίζεσθε δὴ πρὸς θεῶν, τίς ἦν ποθ' ἡ διάνοια τῶν Ἀθηναίων τῶν τότε ταῦτα ποιούντων, ἢ τί τὸ ἀξίωμα. ἐκεῖνοι Ζελείτην τινὰ Ἄρθμιον δοῦλον βασιλέως (ἡ γὰρ Ζέλειά ἐστι τῆς Ἀσίας), ὅτι τῷ δεσπότῃ διακονῶν χρυσίον ἤγαγεν εἰς Πελοπόννησον, οὐκ Ἀθήναζε, ἐχθρὸν αὐτῶν ἀνέγραψαν καὶ τῶν συμμάχων αὐτὸν καὶ γένος, καὶ ἀτίμους. 44. τοῦτο δ' ἐστὶν οὐχ ἣν ἄν τις οὑτωσὶ φήσειεν ἀτιμίαν· τί γὰρ τῷ Ζελείτῃ, τῶν Ἀθηναίων κοινῶν εἰ μὴ μεθέξειν ἔμελλεν; ἀλλ' ἐν τοῖς φονικοῖς γέγραπται νόμοις, ὑπὲρ ὧν ἂν μὴ διδῷ

ἐν τῇ ἀρᾷ Εἴ τις τάδε, φησί, παραβαίνῃ . . ἐναγής, φησίν, ἔστω . ."

ἄτιμος] "an outlaw."

αὐτὸς καὶ γ.] "himself and his family." The young student should observe that τε is in such cases commonly omitted after αὐτός. Thuc. 2. 31, Ἀθηναῖοι πανδημεί, αὐτοὶ καὶ οἱ μέτοικοι: id. 4. 90 al. In 19. 271, where this inscription was read by the clerk of the court, Dem. says, ἀκούετε . . . τῶν γραμμάτων λεγόντων Ἄρθμιον τὸν Πυθώνακτος τὸν Ζηλείτην ἐχθρὸν εἶναι καὶ πολέμιον τοῦ δήμου τοῦ Ἀ. καὶ τῶν συμμάχων καὶ γένος πᾶν.

ἡ αἰτία] According to Deinarchus (2, § 25) this was the only case in which the reason was assigned for the sentence of outlawry.

τὸν ἐκ Μ.] 1. 15.

§ 43. **ἡ δ. . . . ἀξίωμα**] "what must have been the sentiment (infr. 53) . . . or rather what the dignity . . ." On ἀξίωμα and the difference between it and ἀξίωσις, Grote, 6. 233 note. Cf. *Eth. Nic.* 4, c. 7.

εἰς Π. οὐκ Ἀ.] So Deinarchus, quoted above. Dem. (19. 271) speaks more generally (εἰς τοὺς Ἕλληνας), and so Aeschines (3. 258), adding that though he was their proxenus they had nearly put him to death, and ἐξεκήρυξαν ἐκ τῆς πόλεως καὶ ἐξ ἁπάσης ἧς Ἀθηναῖοι ἄρχουσιν.

ἀνέγραψαν] "they wrote him up an enemy," "they recorded him as . . ." Before Bekk.'s edition εἶναι was read after ἀτίμους. Comp. 23. 200, οὐκ ἐψηφίσαντο ἀγώγιμον, where after ἀγώγιμον Bekk. had εἶναι in brackets, but now omits the word altogether.

§ 44. On **οὑτωσί** see 1. 20. "not the outlawry ordinarily understood by the name."

τί γάρ] Pl. *Prot.* 310 D, τί οὖν σοὶ τοῦτο; "for what did a man of Z. care for being condemned to exclusion from the rights of an *Athenian* citizen?" On the position of τῶν Ἀθ. κ. cf. 4. 29. The rights of an Athenian citizen are summed up by Lyc. *c. Leocr.* 142, ἀλλ' ἥκει ἱερῶν θυσιῶν ἀγορᾶς νόμων πολιτείας μεθέξων. Cf. Dem. 23. 65. Before ἀλλ' Bekk. had the words ἀλλ' οὐ τοῦτο λέγει. He now omits them with S pr. m. The sense of them is conveyed by ἀλλ'. Dind. retains them.

ἐν τοῖς φ. . . . ν.] cf. 23. 51, Ὁ μὲν νόμος ἐστὶν οὗτος Δράκοντος . . καὶ οἱ ἄλλοι δέ, ὅσους ἐκ τῶν φονικῶν νόμων παρεγραψάμην, where Weber

φόνου δικάσασθαι, "καὶ ἄτιμός" φησι "τεθνάτω." τοῦτο δὴ λέγει, καθαρὸν τὸν τούτων τινὰ ἀποκτείναντα εἶναι. 45. οὐκοῦν ἐνόμιζον ἐκεῖνοι τῆς πάντων τῶν Ἑλλήνων σωτηρίας αὐτοῖς ἐπιμελητέον εἶναι· οὐ γὰρ ἂν αὐτοῖς ἔμελεν εἴ τις ἐν Πελοποννήσῳ τινὰς ὠνεῖται καὶ διαφθείρει, μὴ τοῦθ' ὑπολαμβάνουσιν· ἐκόλαζον δ' οὕτω καὶ ἐτιμωροῦντο οὓς αἴσθοιντο ὥστε καὶ στηλίτας ποιεῖν. ἐκ δὲ τούτων εἰκότως τὰ τῶν Ἑλλήνων ἦν τῷ βαρβάρῳ φοβερά, οὐχ ὁ βάρβαρος τοῖς Ἕλλησιν. 46. ἀλλ' οὐ νῦν· οὐ γὰρ οὕτως

quotes Plut. *Sol.* c. 17, τοὺς Δράκοντος ἀνεῖλε (Solon) πλὴν τῶν φονικῶν ἅπαντας, the φ. νόμοι being, as Thirl. (2, c. 11) remarks, "in fact customs hallowed by time and religion, and so retained, not introduced, by his predecessor."

ὑπὲρ ὧν] "in reference to those for whom he does not allow a prosecution for murder, he (the legislator) says 'let him die an outlaw.'" Harpocr. referring to this passage says, ἄτιμος. τοῦτο ἰδίως ἔταξε Δ. Φιλιππικοῖς, ἤγουν ὃν ἄν τις ἀποκτείνας οὐχ ὑπόκειται ἐπιτιμίῳ. The argument, whatever be its value, is plain: "the ἀτιμία to which Arthmius, declared an enemy of the Athenian people, was condemned, could not be an ordinary suspension of rights. What punishment would that have been to a man of Zelea? Rather he became ἄτιμος in the sense in which the word is used in the φονικοὶ νόμοι—out of the pale of all law—so that he could be slain with impunity"—whether we choose to suppose that the words of the law were ἄτιμος ἔστω καὶ νηποινὶ τεθνάτω, and that Dem., looking merely to the requirements of his argument, omitted the intervening words and joined ἄτιμος directly with τεθνάτω, or which is, I think, more probable, that ἄτιμος τεθνάτω is an interpretative equivalent for νηποινὶ τ.

λέγει] i. e. the legislator; "by this he means . ."

καθαρόν] "clear of blood-guiltiness." 19. 66; Andoc. 1, § 95, ὁ κτείνας σε καθαρὸς τὰς χεῖρας ἔσται, κατά γε τὸν Σόλωνος νόμον.

τούτων] i. e. Arthmius or any of his family.

εἶναι] "shall be." Madv. 168 *a*, 1.

§ 45. **ἐπιμ. εἶναι**] "that they were bound to watch over . ." On εἰ after ἔμελεν, Madv. 194 *c*.

ὠνεῖται καὶ δ.] "buying and (i. e. and so, cf. 1. 3) corrupting people in the P." On ὠνεῖται after ἔμελεν, Madv. 132 *b*.

μὴ τοῦθ' ὑ.] i. e. εἰ μὴ τοῦθ' ὑπελάμβανον.

ἐκόλαζον . . . καὶ ἐτ.] Heind. (Pl. *Prot.* § 40) after quoting this passage and Arist. *Eth. Nic.* 3. 5 (κολάζουσι καὶ τιμωροῦνται τοὺς δρῶντας μοχθηρά), says, "in quibus τιμωρεῖσθαι ad poenam referre puto legibus debitam, κολάζειν ad castigationem emendationemque peccantium." Arist. *Rhet.* 1. 10. 17. Cf. Don. *Gr. Gr.* p. 449.

οὕτω] "so sharply as even to engrave their names as infamous on pillars." Andoc. 1. 51, ἀναγραφέντας ἐν στήλοις ὡς ὄντας ἀλιτηρίους τῶν θεῶν: Arist. *Rhet.* 2. 23. 25, κατηγορήσαντος Θρασυβούλου, ὅτι ἦν στηλίτης γεγονὼς ἐν τῇ ἀκροπόλει.

οὓς αἴσθοιντο] "any they noticed." Madv. 133.

ἐκ δέ] "the natural result of this was . ."

τὰ τῶν Ἑ.] 4. 45.

ἔχεθ' ὑμεῖς οὔτε πρὸς τὰ τοιαῦτα οὔτε πρὸς τἆλλα, ἀλλὰ πῶς; εἴπω; κελεύετε καὶ οὐκ ὀργιεῖσθε;

(ΕΚ ΤΟΥ ΓΡΑΜΜΑΤΕΙΟΥ ΑΝΑΓΙΓΝΩΣΚΕΙ.)

47. Ἔστι τοίνυν τις εὐήθης λόγος παρὰ τῶν παραμυθεῖσθαι βουλομένων τὴν πόλιν, ὡς ἄρα οὔπω Φίλιππός ἐστιν οἷοί ποτ' ἦσαν Λακεδαιμόνιοι, οἳ θαλάττης μὲν ἦρχον καὶ γῆς ἁπάσης, βασιλέα δὲ σύμμαχον εἶχον, ὑφίστατο δ' οὐδὲν αὐτούς· ἀλλ' ὅμως ἠμύνατο κἀκείνους ἡ πόλις καὶ οὐκ ἀνηρπάσθη. ἐγὼ δὲ ἁπάντων ὡς ἔπος εἰπεῖν πολλὴν εἰληφότων ἐπίδοσιν, καὶ οὐδὲν ὁμοίων ὄντων τῶν νῦν τοῖς πρότερον, οὐδὲν ἡγοῦμαι πλέον ἢ τὰ τοῦ πολέμου κεκινῆσθαι καὶ ἐπιδεδωκέναι. 48. πρῶτον μὲν γὰρ ἀκούω Λακεδαι-

§ 46. **ἔχεθ' .. πρός**] "your feelings are not the same either with regard to . . ." I have put the note of interrogation after *εἴπω*, "shall I tell you?" Bekk. st. joins *εἴπω κελεύετε*, which I do not understand. Dind. rightly, I think, encloses the heading *ἐκ τοῦ γραμματειου ἀναγιγνώσκει* in brackets, as it seems to have been inserted because the copyist did not see that the answer to *ἀλλὰ πῶς; εἴπω;* is given in § 70 sq. If the heading had been genuine we ought surely to have had *λέξω* and not *εἴπω*. Cf. 4. 29 and 6. 28.

§ 47. **Ἔστι τοίνυν**] "there is then . . ." Cf. 16. 11; 19. 187, *ἔστι τοίνυν τις πρόχειρος λόγος πᾶσι τοῖς . . βουλομένοις*: 20. 112 al. "a foolish remark made by," "a foolish saying of."

παρά] 18. 35, *λόγοι παρὰ τούτου ῥηθέντες*: 19. 56, *ταῖς παρ' Αἰσχίνου ῥηθείσαις ὑποσχέσεσι*. Cf. 1. 10.

θ. . . καὶ γῆς ἁ.] 1. 9.

αὐτούς] "and nothing resisted them.." Cf. 3. 24.

ἀνηρπάσθη] "was not destroyed." Ps. Dem. 10. 18; 21. 120, *ἂν δ' ἐπεξίω . . . δεῖ με ἀνηρπάσθαι*: and the famous sentence in Aesch. 3. 133, *Θῆβαι δέ, Θῆβαι πόλις ἀστυγείτων . . ἐκ μέσης τῆς Ἑλλάδος ἀνήρπασται*, "destroyed from off the face of Hellas."

ἐγὼ δέ] in emphatic opposition to those mentioned above. "but I myself . ."

ὡς ἔπος εἰπεῖν] 6. 1.

εἰλ. ἐπίδοσιν] "have received improvement." Isocr. 1. 1, *μεγίστην διαφορὰν εἰλήφασιν*: Id. 7. 6, *πυκνοτάτας λαμβάνει τὰς μεταβολάς*: Thuc. 1. 91, *ὕψος λαμβάνει*. So Lucr. 5. 681, "cum sumant augmina noctes."

κεκινῆσθαι] Isocr. 9. 7, *τὰς ἐπιδόσεις ἴσμεν γιγνομένας καὶ τῶν τεχνῶν καὶ τῶν ἄλλων ἁπάντων οὐ διὰ τοὺς ἐμμένοντας τοῖς καθεστῶσιν ἀλλὰ διὰ τοὺς ἐπανορθοῦντας καὶ τολμῶντας ἀεί τι κινεῖν τῶν μὴ καλῶς ἐχόντων*. Thuc. 1. 71. "I do not think any thing has been so changed (revolutionized) as the art and practice of war."

§ 48. **ἀκούω**] 3. 21. "I am told that in those times the L., as all the rest, would for four or five months, just (*αὐτήν*) the season, invade and ravage . . ." This is illustrated by Thuc. 2. 47, 57; 3. 1 al. With *τὴν ὥρ.* comp. 4. 32; 8. 18; 56. 30, *παραχειμάζειν ἔδει καὶ περιμένειν τὴν ὡραίαν*.

μονίους τότε καὶ πάντας τοὺς ἄλλους τέτταρας μῆνας ἢ πέντε, τὴν ὡραίαν αὐτήν, ἐμβαλόντας ἂν καὶ κακώσαντας τὴν χώραν ὁπλίταις καὶ πολιτικοῖς στρατεύμασιν ἀναχωρεῖν ἐπ' οἴκου πάλιν· οὕτω δ' ἀρχαίως εἶχον, μᾶλλον δὲ πολιτικῶς, ὥστε οὐδὲ χρημάτων ὠνεῖσθαι παρ' οὐδενὸς οὐδέν, ἀλλ' εἶναι νόμιμόν τινα καὶ προφανῆ τὸν πόλεμον. 49. νυνὶ δ' ὁρᾶτε μὲν δήπου τὰ πλεῖστα τοὺς προδότας ἀπολωλεκότας, οὐδὲν δ' ἐκ παρατάξεως οὐδὲ μάχης γιγνόμενον· ἀκούετε δὲ Φίλιππον οὐχὶ τῷ φάλαγγα ὁπλιτῶν ἄγειν βαδίζονθ' ὅποι βούλεται, ἀλλὰ τῷ ψιλοὺς ἱππέας τοξότας ξένους, τοιοῦτον ἐξηρτῆσθαι στρατόπεδον. 50. ἐπειδὰν δ' ἐπὶ τούτοις πρὸς νοσοῦντας ἐν αὐτοῖς προσπέσῃ καὶ μηδεὶς ὑπὲρ τῆς χώρας δι' ἀπιστίαν ἐξίῃ, μηχανήματ' ἐπιστήσας πολιορκεῖ. καὶ σιωπῶ θέρος καὶ χειμῶνα, ὡς οὐδὲν διαφέρει, οὐδ' ἐστὶν ἐξαίρετος ὥρα τις ἣν διαλείπει. 51. ταῦτα μέντοι πάντας εἰδότας καὶ λογιζομένους οὐ δεῖ προσέσθαι τὸν πόλε-

ἀναχωρεῖν] the inf. of the imperfect. Madv. 117 *b*, r. 3.

ἀρχαίως εἶχον] "old-fashioned—primitive in their notions, or rather so sensible of their duties as citizens." Those were the days in which they had a due regard for the honour of the state and their duty as members of it. Cf. Arist. *Nub.* 915, *φρονεῖς ἀρχαικά*: cf. infr. 51, *τὴν εὐήθειαν τὴν τοῦ τότε . . . πολέμου*.

πολιτικῶς] "composed of citizens," not, as the fashion then was, of mercenaries. In Xen. *Hell.* 5. 3. 25, *τὸ πολιτικόν* is opposed to *τοὺς συμμάχους*. *Eth. Nic.* 3. 8. 9, *πρῶτοι γὰρ φεύγουσι* (*οἱ στρατιῶται*, "mercenaries," "professional soldiers") *τὰ δὲ πολιτικὰ* (the citizen troops) *μένοντα ἀποθνήσκει*: Dem. 18. 237. On the dat. Madv. 42, r. 3.

ἀλλ' εἶναι] "theirs being a legitimate and open kind of war."

§ 49. **δήπου**] "you must see . . ., and that nothing is done in fair field or battle . ." Aesch. 3. 88, *ἐκ παρατάξεως μάχῃ κρατήσαντες*. Dem. 4. 23.

τῷ . . . ἐξηρτῆσθαι] "but by his having attached to him . . . an army of this kind."

τοιοῦτον] see note to *τούτῳ*, 2. 6.

§ 50. **ἐπὶ τούτοις**] "at the head of these." Cf. 6. 12.

ν. ἐν αὐτοῖς] "suffering from internal disorders." Cf. § 12.

μ. ἐπιστήσας] supr. § 17. *θέρος* depends on *σιωπῶ*, according to Madv. 191.

διαφέρει] sc. *αὐτῷ*. "and that there is no excepted season during which he rests." Comp. 2. 23. In 18. 235 he says that the soldiers of Philip *τὰ ὅπλα εἶχον ἐν ταῖς χερσὶν ἀεί*.

§ 51. **ταῦτα**] "reflecting on these notorious facts, you ought not to let the war come into the country, nor by looking at the simplicity of . . plunge head foremost into ruin." Xen. *Cyrop.* 1. 4. 8, *ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκεῖνον ἐξετραχήλισεν*. Here in the metaphorical sense derived from this. Cf. 2. 9, *ἀνεχαίτισε*.

μον εἰς τὴν χώραν, οὐδ' εἰς τὴν εὐήθειαν τὴν τοῦ τότε πρὸς Λακεδαιμονίους πολέμου βλέποντας ἐκτραχηλισθῆναι, ἀλλ' ὡς ἐκ πλείστου φυλάττεσθαι τοῖς πράγμασι καὶ ταῖς παρασκευαῖς, ὅπως οἴκοθεν μὴ κινήσεται σκοποῦντας, οὐχὶ συμπλακέντας διαγωνίζεσθαι. 52. πρὸς μὲν γὰρ πόλεμον πολλὰ φύσει πλεονεκτήμαθ' ἡμῖν ὑπάρχει, ἄν περ, ὦ ἄνδρες Ἀθηναῖοι, ποιεῖν ἐθέλωμεν ἃ δεῖ, ἡ φύσις τῆς ἐκείνου χώρας, ἧς ἄγειν καὶ φέρειν ἔστι πολλὴν καὶ κακῶς ποιεῖν, ἄλλα μυρία· εἰς δὲ ἀγῶνα ἄμεινον ἡμῶν ἐκεῖνος ἤσκηται.

53. Οὐ μόνον δὲ δεῖ ταῦτα γιγνώσκειν, οὐδὲ τοῖς ἔργοις ἐκεῖνον ἀμύνεσθαι τοῖς τοῦ πολέμου, ἀλλὰ καὶ τῷ λογισμῷ καὶ τῇ διανοίᾳ τοὺς παρ' ὑμῖν ὑπὲρ αὐτοῦ λέγοντας μισῆσαι, ἐνθυμουμένους ὅτι οὐκ ἔνεστι τῶν τῆς πόλεως ἐχθρῶν κρατῆσαι, πρὶν ἂν τοὺς ἐν αὐτῇ τῇ πόλει κολάσητε ὑπηρετοῦντας ἐκείνοις. 54. ὃ μὰ τὸν Δία καὶ τοὺς ἄλλους θεοὺς οὐ δυνήσεσθε ὑμεῖς ποιῆσαι, ἀλλ' εἰς τοῦτο ἀφῖχθε μωρίας ἢ παρανοίας ἢ οὐκ ἔχω τί λέγω (πολλάκις γὰρ ἔμοιγ'

ὡς ἐκ πλ.] "as long beforehand as possible . . by your measures and preparations." The "tiro" will observe that this is the regular position of *ὡς* (*ὅτι*): 18. 246, *ὡς εἰς ἐλάχιστα*: 23. 102, *ὡς διὰ βραχυτάτου λόγου*: Thuc. 3. 46, *ὅτι ἐν βραχυτάτῳ*. *ὅπως* with the fut. ind. as 1. 2, "that he does not . . ."

συμπλακέντας] 2. 21, "and not close with him in mortal struggle."

§ 52. **γάρ]** "because."

φύσει πλ.] "natural advantages." Comp. 4. 31.

ἄν περ] "if only."

ἧς . . . πολλήν] 4. 16. Madv. 50 *a*, r. 3.

ἄλλα μ.] supr. 39. 1. 9, *τἄλλα*. Heind. *Gorg*. p. 517 D. He contrasts their resources for "a war" and "a battle" also in 14. 9, where he is speaking of their chance of success against Persia. For the change of preposition in *πρὸς* . . *εἰς* cf. 3. 1.

§ 53. **Οὐ . . οὐδέ]** "but it is not sufficient to adopt these resolutions or . . . ; you must also . . ." "Adverte Graecorum consuetudinem in talibus enuntiationibus adverbium *μόνον* soli priori membro sic tribuentium, ut etiam ad posterius pertineat" (Schäf.). Cf. 18. 2, *τοῦτο δ' ἐστὶν οὐ μόνον τὸ προκατεγνωκέναι μηδέν, οὐδὲ τὸ . .*:" ib. 107.

τῷ λ. καὶ τῇ δ.] i. e. both on rational and moral grounds, "on calculation, and on principle." Mr. K.

μισῆσαι] the ingressive aorist— "conceive a hatred of."

ἐν αὐτῇ τῇ π.] Comp. what he had just before said to them in 8. 61. cf. Livy, 3. 19, "Et vos . . . prius in Clivum Capitolinum signa intulistis, quam hos hostes de foro tolleretis?"

§ 54. **εἰς τοῦτο]** 3. 3, *εἰς πᾶν μ.*

ἢ οὐκ ἔχω, κ.τ.λ.] "or—I know not what to call it; for often even the fearful thought has suggested itself to me, that some evil spirit is driving us to ruin." On this pas-

ἐπελήλυθε καὶ τοῦτο φοβεῖσθαι, μή τι δαιμόνιον τὰ πράγματα ἐλαύνῃ), ὥστε λοιδορίας φθόνου σκώμματος, ἧς τινὸς ἂν τύχητε ἕνεκ' αἰτίας ἀνθρώπους μισθωτούς, ὧν οὐδ' ἂν ἀρνηθεῖεν ἔνιοι ὡς οὐκ εἰσὶ τοιοῦτοι, λέγειν κελεύετε, καὶ γελᾶτε ἄν τισι λοιδορηθῶσιν. 55. καὶ οὐχί πω τοῦτο δεινόν, καίπερ ὂν δεινόν· ἀλλὰ καὶ μετὰ πλείονος ἀσφαλείας πολιτεύεσθαι δεδώκατε τούτοις ἢ τοῖς ὑπὲρ ὑμῶν λέγουσιν. καίτοι θεάσασθε ὅσας συμφορὰς παρασκευάζει τὸ τῶν τοιούτων ἐθέλειν ἀκροᾶσθαι. λέξω δ' ἔργα ἃ πάντες εἴσεσθε.

56. Ἦσαν ἐν Ὀλύνθῳ τῶν ἐν τοῖς πράγμασι τινὲς μὲν

sage Cobet (*Nov. Lect.* p. 228) remarks, "Mala manus addidit φοβεῖσθαι, et sic ἐλαύνῃ natum est. Dixerat orator, ut opinor, π. ἔμοιγ' ἐπελήλυθε καὶ τοῦτο· μή τι δ. . .," a sentence which, I venture to think, could not have been written by Dem. or any Greek author of repute. cf. 23. 145, θαυμάζειν ἐπελήλυθε εἰ . . οὕτως ἐξηπάτησθε ῥᾳδίως. With this passage comp. Soph. *Antig.* 624; Xen. *Hell.* 6. 4. 2, ἡ δὲ ἐκκλησία (of the Spartans) ἀκούσασα ταῦτα ἐκεῖνον μὲν φλυαρεῖν ἡγήσατο· ἤδη γάρ, ὡς ἔοικε, τὸ δαιμόνιον ἦγεν: Lys. 6. 32, ὑπὸ δαιμονίου τινὸς ἀγόμενος ἀνάγκῃ: Lyc. § 92; Aesch. 3. 117, 133; Dem. 24. 121.

ἧς τινὸς ἂν τ.] "for any cause whatever in short;" closing the enumeration, as 1. 13, πάνθ'. With τύχητε Fr. &c. understand κελεύοντες. This explanation is highly improbable where the verb follows at such a distance as it does here. It is better to take it as a case of attraction. Thuc. 3. 43, πρὸς ὀργὴν ἥντινα τύχητ' ἔστιν ὅτε σφαλέντες . . . ζημιοῦτε. Id. 8. 48, μεθ' ὁποτέρου ἂν τύχωσι τούτων ἐλευθέρους εἶναι. Cf. 1. 3. Comp. what he says in 18. 138, τῆς ἐπὶ ταῖς λοιδορίαις ἡδονῆς καὶ χάριτος τὸ τῆς πόλεως συμφέρον ἀνταλλαττόμενοι.

ἀρνηθεῖεν . . . ὡς οὐκ] Thuc. 8. 24, οὐδ' αὐτοὺς ἀντιλέγοντας . . ὡς οὐ . . . Madv. 210, r. 2, and 159, r. 3. He refers no doubt in particular to Aeschines and Philocrates.

γελᾶτε] as in the case of Philocrates, mentioned on 6. 30.

§ 55. **καὶ . . δεινόν**] "and bad as this is, it is not the worst. The worst is that you have also (besides bidding them speak) . ." He no doubt alludes in particular to Aeschines, whom he had just before unsuccessfully impeached for misconduct as ambassador. 8. 30, καὶ τὸ . . εἶναι τοιούτους δεινὸν ὂν οὐ δεινόν ἐστιν. 21. 72; 23. 163, οὐ τοίνυν . . πω δῆλόν ἐσθ', οὕτω σαφῶς δῆλον ὂν . . ., ἀλλ' . . . Pl. *Lysis*, 204 D, καὶ ἃ μὲν καταλογάδην διηγεῖται δεινὰ ὄντα οὐ πάνυ τι δεινά ἐστιν· ἀλλ' ἐπειδὰν . .

παρασκευάζει] "brings about," "causes," supr. 38. Observe the insertion of ἐθέλειν, which throws τῶν τοιούτων into greater prominence. Comp. § 53, τοὺς ἐν αὐτῇ τῇ πόλει κολάσητ' ὑπηρετοῦντας.

§ 56. **Ἦσαν . . . Φ.**] "were the creatures of Philip," "were in his interest." *Oed. Tyr.* 917; Livy, 21. 11, "adeo prope omnis Senatus Hannibalis erat." Madv. 47.

τῶν ἐν τοῖς πρ] "those engaged in the conduct of affairs," "public men." Thuc. 3. 28, γνόντες δ' οἱ ἐν τοῖς πράγμασιν. Supr. § 2 we have

Φιλίππου καὶ πάνθ' ὑπηρετοῦντες ἐκείνῳ, τινὲς δὲ τοῦ βελτίστου καὶ ὅπως μὴ δουλεύσουσιν οἱ πολῖται πράττοντες. πότεροι δὴ τὴν πατρίδα ἐξώλεσαν; ἢ πότεροι τοὺς ἱππέας προύδοσαν, ὧν προδοθέντων Ὄλυνθος ἀπώλετο; οἱ τὰ Φιλίππου φρονοῦντες καὶ ὅτ' ἦν ἡ πόλις τοὺς τὰ βέλτιστα λέγοντας συκοφαντοῦντες καὶ διαβάλλοντες οὕτως ὥστε τόν γ' Ἀπολλωνίδην καὶ ἐκβαλεῖν ὁ δῆμος ὁ τῶν Ὀλυνθίων ἐπείσθη.

57. *Οὐ τοίνυν παρὰ τούτοις μόνοις τὸ ἔθος τοῦτο πάντα κακὰ εἰργάσατο, ἄλλοθι δ' οὐδαμοῦ· ἀλλ' ἐν Ἐρετρίᾳ, ἐπειδὴ ἀπαλλαγέντος Πλουτάρχου καὶ τῶν ξένων ὁ δῆμος εἶχε τὴν πόλιν καὶ τὸν Πορθμόν, οἱ μὲν ἐφ' ὑμᾶς ἦγον τὰ πράγματα,*

demonst conative imperf.

the more common phrase *τοὺς ἐπὶ τοῖς πρ. ὄντας*.

τοῦ β.] "on the patriotic side, and labouring to prevent." Cf. 1. 2.

τοὺς ἱ.] Thirl. 5. 316.

τὰ Φ. φρ.] "the partisans of P., who while . ." Thuc. 6. 51, *οἱ μὲν τὰ τῶν Συρακοσίων φρονοῦντες*, al.

ἦν] "stood." 20. 22, *ἄνπερ ἡ πόλις ᾖ*. 8. 17; 18. 72, *ζώντων Ἀθηναίων καὶ ὄντων*.

τοὺς τὰ β. λ.] "the patriotic counsellors."

ἐκβαλεῖν] "so effectually that they induced," "till the people was induced even to expel *Apollonides*," well known to his hearers as the leader of the party favourable to them. The meaning of *ἐκβαλεῖν* is somewhat doubtful. Thirl. (5. 314) says, "We hear of a violent struggle between them and the friends of Athens, which ended in the expulsion or disgrace of one of their principal adversaries named A.," and in a note observes that "the word does not imply that he was obliged to seek his safety by flight from Olynthus," referring to 19. 337, *ἐξεβάλλετε αὐτόν*, where its meaning is defined by *ἐξεσυρίττετε ἐκ τῶν θεατρῶν*, and Aesch. 2. 4, *αὐτὸν ἐπὶ τῆς αἰτίας ταύτης ἐξεβάλλετε*, which simply means that Dem. was stopped by an open expression of disapprobation. If we adopt this view, we must translate "disgraced." But *γε* and *καί* are without force unless we adopt the stronger meaning. The partisans of P. succeeded in alienating the people from their honest advisers in general, and even got the most prominent of them expelled. We cannot suppose that they still listened to the rest, but disgraced A. in particular. cf. infr. 66, where the antithesis requires the stronger meaning.

§ 57. **τοίνυν**] continuative—"nor was it at Olynthus only . . ." supr. 27; 18. 288, *καὶ οὐχ ὁ μὲν δῆμος οὕτως, οἱ δὲ πατέρες . . ἄλλως πως.* Redh. compares Cic. *pro Mil.* § 84, "Neque in his corporibus . . . inest quiddam quod vigeat et sentiat, non est in naturae motu . ."

πάντα κακά] "utter ruin."

Πλουτάρχου] Thirl. 5. 262. Grote, 11. 474—477.

εἶχε τὴν π.] "was in possession of:" infr. 59.

ἐφ' . . ἦγον τὰ πρ.] 18. 151, *ἐπὶ τὸν Φίλιππον εὐθὺς ἡγεμόνα ἦγον.* So in Latin, Livy, 30. 23, "Princeps ejus factionis quae traxerat rem ad Poenos;" Id. 24, c. 2. Comp. the expression in Dem. 21. 116, *ἐπειδὴ τοῦτο τὸ πρᾶγμα* (the mur-

partisans = οἱ τὰ Φιλίππου φρονοῦντες

οἱ δ' ἐπὶ Φίλιππον. ἀκούοντες δὲ τούτων τὰ πολλὰ μᾶλλον οἱ ταλαίπωροι καὶ δυστυχεῖς Ἐρετριεῖς τελευτῶντες ἐπείσθησαν τοὺς ὑπὲρ αὐτῶν λέγοντας ἐκβαλεῖν. 58. καὶ γάρ τοι πέμψας Ἱππόνικον ὁ σύμμαχος αὐτοῖς Φίλιππος καὶ ξένους χιλίους, τὰ τείχη περιεῖλε τοῦ Πορθμοῦ καὶ τρεῖς κατέστησε τυράννους, Ἵππαρχον Αὐτομέδοντα Κλείταρχον· καὶ μετὰ ταῦτ' ἐξελήλακεν ἐκ τῆς χώρας δὶς ἤδη βουλομένους σώζεσθαι, τότε μὲν πέμψας τοὺς μετ' Εὐρυλόχου ξένους, πάλιν δὲ τοὺς μετὰ Παρμενίωνος.

59. Καὶ τί δεῖ τὰ πολλὰ λέγειν; ἀλλ' ἐν Ὠρεῷ Φιλιστίδης μὲν ἔπραττε Φιλίππῳ καὶ Μένιππος καὶ Σωκράτης καὶ Θόας καὶ Ἀγαπαῖος, οἵπερ νῦν ἔχουσι τὴν πόλιν (καὶ ταῦτ' ᾔδεσαν ἅπαντες), Εὐφραῖος δέ τις, ἄνθρωπος καὶ παρ' ἡμῖν ποτ' ἐνθάδε οἰκήσας, ὅπως ἐλεύθεροι καὶ μηδενὸς δοῦλοι ἔσονται. 60. οὗτος τὰ μὲν ἄλλα ὡς ὑβρίζετο καὶ προεπηλακίζετο ὑπὸ τοῦ δήμου, πολλὰ ἂν εἴη λέγειν· ἐνιαυτῷ δὲ πρότερον τῆς ἁλώσεως ἐνέδειξεν ὡς προδότην τὸν Φιλιστίδην καὶ τοὺς μετ' αὐτοῦ, αἰσθόμενος ἃ πράττουσιν. συστραφέντες δὲ ἄνθρωποι πολλοὶ καὶ χορηγὸν ἔχοντες

der) οὐδὲ καθ' ἓν οἷός τ' ἦν ἀγαγεῖν ἐπ' ἐμέ, "fasten on."

τούτων] i. e. the partisans of Philip. After μᾶλλον Bekk. had δὲ τὰ πάντα, which he now omits with S pr. m.

ἐκβαλεῖν] "disgrace" would suit the passage well enough. But the following sentence makes the stronger meaning more probable.

§ 58. **αὐτοῖς**] "their friend and ally as they thought him."

Πορθμοῦ] supr. 33. Hipparchus and Cleitarchus are mentioned in the list of traitors given in 18. 295.

β. σώζεσθαι] "attempting to deliver themselves," i. e. from the tyrants.

§ 59. **Καὶ . . ἀλλ'**] supr. 25. So in Lat., *Pro Mil.* § 18, "Sed quid ego illa commemoro? Comprehensus est . . servus . .;" *Tusc. Disp.* 2, § 28. "but what need of many words? At Oreus . ."

ἔ. Φιλίππῳ] "was active for P." Thuc. 5. 76. With an acc. of the thing, 19. 77; 23. 11, Κερσοβλέπτῃ πράττων τὴν ἀρχήν. Grote, 11. 622. Harpocr. speaks of *Euphraeus* as having been a pupil of Plato. He was recommended by the philosopher to Perdiccas of Macedon, whose minister he was for some years. Thirl. 5. 165.

§ 60. **τὰ μὲν ἄλλα**] "how this person was in other ways insulted and ill-treated by the people would make a long story. But a year before the capture, perceiving what they were aiming at . ."

συστραφέντες] 23. 170, συστραφέντων τοῦ τε Βηρισάδου καὶ τοῦ Ἀμαδόκου. "but a number of persons combining, having P. for a paymaster, and acting under his inspiration." Dind. is right, I

Φίλιππον καὶ πρυτανευόμενοι ἀπάγουσι τὸν Εὐφραῖον εἰς τὸ δεσμωτήριον ὡς συνταράττοντα τὴν πόλιν. 61. ὁρῶν δὲ ταῦθ' ὁ δῆμος ὁ τῶν Ὠρειτῶν, ἀντὶ τοῦ τῷ μὲν βοηθεῖν τοὺς δ' ἀποτυμπανίσαι, τοῖς μὲν οὐκ ὠργίζετο, τὸν δ' ἐπιτήδειον ταῦτα παθεῖν ἔφη καὶ ἐπέχαιρεν. μετὰ ταῦθ' οἱ μὲν ἐπ' ἐξουσίας ὁπόσης ἠβούλοντο ἔπραττον ὅπως ἡ πόλις ληφθήσεται, καὶ κατεσκευάζοντο τὴν πρᾶξιν· τῶν δὲ πολλῶν εἴ τις αἴσθοιτο, ἐσίγα καὶ κατεπέπληκτο, τὸν Εὐφραῖον, οἷα ἔπαθε, μεμνημένοι. οὕτω δ' ἀθλίως διέκειντο ὥστε οὐ πρότερον ἐτόλμησεν οὐδεὶς τοιούτου κακοῦ προσιόντος ῥῆξαι φωνήν, πρὶν διασκευασάμενοι πρὸς τὰ τείχη προσῄεσαν οἱ πολέμιοι· τηνικαῦτα δ' οἱ μὲν ἠμύνοντο οἱ δὲ προυδίδοσαν. 62. τῆς δὲ πόλεως οὕτως ἁλούσης αἰσχρῶς καὶ κακῶς οἱ μὲν ἄρχουσι καὶ τυραννοῦσι, τοὺς τότε σῴζοντας αὑτοὺς καὶ τὸν Εὐφραῖον ἑτοίμους ὁτιοῦν ποιεῖν ὄντας τοὺς μὲν ἐκβαλόντες τοὺς δὲ ἀποκτείναντες, ὁ δ' Εὐφραῖος

think, in retaining παρ' ἐκείνου after πρυτανευόμενοι. Bekk. st. omits the words, with S pr. m.

χορηγόν] here in the general sense of "one who finds the means for any thing." 19. 216, Φιλίππῳ χορηγῷ χρώμενος. Aesch. 2. 79, where the speakers are said to make war χορηγὸν ταῖς καθ' ἡμέραν δαπάναις.

ὡς] Madv. 175 *d*.

§ 61. **ἀποτυμπανίσαι**] "cudgel to death." Cf. Mr. Shill., *De F. Leg.* § 150.

ἐπιτήδειον . . . π.] i. e. ἄξιον. "sic latine *idoneus* pro *dignus*" (Schäf.). "deserved what he suffered." Madv. 149.

ἐπ' ἐξουσίας] "with all the liberty of action . . ." 21. 138, ἐπ' ἐξουσίας . . . πονηρὸν εἶναι.

τὴν πρᾶξιν] "the execution of the plot."

κατεπέπληκτο] "causam silentii indicat, *tacebat attonitus*" (Fr.). "were silent and intimidated" (Mr. K.).

τὸν Εὐ. . . . μεμνημένοι] εἴ τις being virtually plural: 2. 18. Madv. 99 *d*. Thuc. 2. 21, μεμνημένοι καὶ Πλειστοάνακτα . . ὅτε . ., "remembering the fate of."

ῥ. φωνήν] "rumpere vocem," "break silence." "Significanter dictum, loqui tanquam ruptis vinculis quibus timor vocem constrinxerat." Schäf.

διασκευασάμενοι] "prepared for action." Whiston adds, "i. e. having broken up their camp," a sense which would require ἀνασκευασάμενοι.

ἠμύνοντο] "were for resisting." Madv. 113, r. 1.

§ 62. **ἄρχουσι καὶ τ.**] the latter word defining the former: supr. 39. Perhaps this passage may remove Mr. Shilleto's hesitation in understanding 19. 366 (Bekk. 319), τὸν ἡγούμενον καὶ στρατηγοῦντα Ὀνόμαρχον in the same way. "Since the city was thus captured . . have been ruling as despots," "have been lords and masters."

τοὺς τότε . . τοὺς μὲν . . τοὺς δέ] cf. 6. 11. "after banishing or putting to death those who . ." τότε, i. e. when Euphraeus laid an in-

ἐκεῖνος ἀπέσφαξεν ἑαυτόν, ἔργῳ μαρτυρήσας ὅτι καὶ δικαίως καὶ καθαρῶς ὑπὲρ τῶν πολιτῶν ἀνθειστήκει Φιλίππῳ.

63. Τί οὖν ποτ' αἴτιον, θαυμάζετ' ἴσως, τοῦ καὶ τοὺς Ὀλυνθίους καὶ τοὺς Ἐρετριεῖς καὶ τοὺς Ὠρείτας ἥδιον πρὸς τοὺς ὑπὲρ Φιλίππου λέγοντας ἔχειν ἢ τοὺς ὑπὲρ ἑαυτῶν; ὅπερ καὶ παρ' ὑμῖν, ὅτι τοῖς μὲν ὑπὲρ τοῦ βελτίστου λέγουσιν οὐδὲ βουλομένοις ἔνεστιν ἐνίοτε πρὸς χάριν οὐδὲν εἰπεῖν· τὰ γὰρ πράγματ' ἀνάγκη σκοπεῖν ὅπως σωθήσεται· οἱ δ' ἐν αὐτοῖς οἷς χαρίζονται Φιλίππῳ συμπράττουσιν. εἰσφέρειν ἐκέλευον, οἱ δ' οὐδὲν δεῖν ἔφασαν· 64. πολεμεῖν καὶ μὴ πιστεύειν, οἱ δ' ἄγειν εἰρήνην, ἕως ἐγκατελήφθησαν. τἄλλα τὸν αὐτὸν τρόπον οἶμαι πάνθ', ἵνα μὴ καθ' ἕκαστα λέγω· οἱ μέν, ἐφ' οἷς χαριοῦνται, ταῦτ' ἔλεγον, οἱ δ' ἐξ ὧν ἔμελλον σωθήσεσθαι. πολλὰ δὲ καὶ τὰ τελευταῖα οὐχ

calculated to

formation against them as traitors (§ 60).

καθαρῶς] "disinterestedly."

§ 63. **Τί . . αἴτιον . . τοῦ**] Bekk.; Dind., West., &c. read *αἴτιον . . τό*, with F S. In 8. 56 the same MSS. have *τό*.

ἔχειν] the inf. of the imperfect—"were more favourably inclined to . ."

ἢ τούς] see note to § 2, *παρ' ἐν . .*

ὅπερ] "the same as."

οὐδὲ β. ἔνεστιν] "cannot even if they would."

τὰ . . πρ.] "how the interests of the state are to be." 6. 5.

ἐν . . . οἷς] "through the very things by which (supr. 2, *ἐν οἷς*) they make themselves agreeable they play into the hands of P."

ἐκέλευον] i. e. *οἱ ὑπὲρ ἑαυτῶν λ.*, so that *οἱ μέν* is not omitted here as it is in some cases, e. g Xen. *Hell.* 1. 2. 14, *ᾤχοντο ἐς Δεκέλειαν, οἱ δὲ ἐς Μέγαρα*: "they (the patriots) called for a war-tax, the others said it was not required."

§ 64. **ἐγκατελήφθησαν**] "were caught in the net," "ensnared."

τἄλλα] Probably no verb is to be supplied: "and so, I suppose, with every thing else, that I may not go into particulars." Redh. quotes Pl. *Crito*, 47 C, *οὐκοῦν καὶ τἄλλα . . οὕτως, ἵνα μὴ πάντα διΐωμεν.* So *Gorg.* c. 30, *Οὐκοῦν καὶ τἄλλα πάντα οὕτω*, "and so with every thing else in the same way."

ἐφ' οἷς] Jelf, 634. 3. "proposed measures by which they would please (and with that view), the others those calculated to save them." Bekk. st. omits *καὶ ἐλύπουν οὐδέν*, which he read after *ἔλεγον*, with the note "*καὶ ἐλύπουν οὐδέν* in marg. Υ; *μὴ λυποῦν* (apposito in margine *καί*) Ω; ceteri om.;"—and *προσῆσαν δ' ἀπέχθειαι*, which he had after *σωθήσεσθαι*. Dind. retains both.

πολλὰ . . καὶ τὰ τ.] "multa et quidem postrema (i. e. ea quae postremo prodiderunt)." Fr. "many things at last the people surrendered, not so much out of indulgence or through ignorance as from giving in as soon as they thought all was lost." "Pro *ἀλλά* exspectes *ὡς*. Sed ita saepius Graeci. Non multum differt *οὐ μᾶλλον ἀλλὰ . . .*" Schäf. Dind. quotes Prooem. 53, *ἄξιον δ' οὐχ οὕτω τούτοις ἐπιτιμῆσαι . . ἀλλ' ὑμῖν . .*"

οὕτως οὔτε πρὸς χάριν οὔτε δι' ἄγνοιαν οἱ πολλοὶ προΐεντο, ἀλλ' ὑποκατακλινόμενοι, ἐπειδὴ τοῖς ὅλοις ἡττᾶσθαι ἐνόμιζον. 65. ὃ νὴ τὸν Δία καὶ τὸν Ἀπόλλω δέδοικα ἐγὼ μὴ πάθητε ὑμεῖς, ἐπειδὰν ἴδητε ἐκλογιζόμενοι μηδὲν ὑμῖν ἐνόν. καίτοι μὴ γένοιτο μὲν τὰ πράγματ' ἐν τούτῳ· τεθνάναι δὲ μυριάκις κρεῖττον ἢ κολακείᾳ τι ποιῆσαι Φιλίππου. 66. καλήν γ' οἱ πολλοὶ νῦν ἀπειλήφασιν Ὠρειτῶν χάριν, ὅτι τοῖς Φιλίππου φίλοις ἐπέτρεψαν αὑτούς, τὸν δ' Εὐφραῖον ἐώθουν· καλήν γ' ὁ δῆμος ὁ Ἐρετριέων, ὅτι τοὺς μὲν ὑμετέρους πρέσβεις ἀπήλασε, Κλειτάρχῳ δ' ἐνέδωκεν αὑτόν· δουλεύουσί γε μαστιγούμενοι καὶ σφαττόμενοι. καλῶς Ὀλυνθίων ἐφείσατο τῶν τὸν μὲν Λασθένη ἵππαρχον χειροτονησάντων, τὸν δὲ Ἀπολλωνίδην ἐκβαλόντων. 67. μωρία καὶ κακία τοιαῦτα ἐλπίζειν, καὶ κακῶς βουλευομένους καὶ μηδὲν ὧν προσήκει ποιεῖν ἐθέλοντας, ἀλλὰ τῶν ὑπὲρ τῶν ἐχθρῶν λεγόντων ἀκροωμένους, τηλικαύτην ἡγεῖσθαι πόλιν οἰκεῖν τὸ μέγεθος 68. ὥστε μηδέν, μηδ' ἂν ὁτιοῦν ᾖ, δεινὸν πείσεσθαι. καὶ

τοῖς ὅλοις] 1. 3.

§ 65. **πάθητε ὑμεῖς**] "will be your feeling."

μηδὲν . . ἐνόν] "that you can do nothing."

καίτοι, κ.τ.λ.] "but I pray things may never come to this; if they should (δέ), it were better to die a thousand deaths than to do any thing out of base submission to (to ingratiate yourselves with) Philip." Bekk. had **Φιλίππῳ**, "to do any thing to please Philip out of . ." He now reads **Φιλίππου** with S pr. m.

κολακείᾳ] Madv. 41.

§ 66. **καλήν**] "a fine return truly." For the ironical use of γε cf. 18. 266, *ἀγαθῇ γ', οὐχ ὁρᾷς: τύχῃ* . . ." 19. 253; 23. 122. Eur. *Med.* 514, *καλόν γ' ὄνειδος.*

Κλειτάρχῳ] supr. § 58.

γε] "yes, they are slaves . . ."

Λασθένη] § 56, *πότεροι τοὺς ἱππέας προὔδοσαν.* 6. 21. When Demades afterwards moved that Euthycrates should be made a proxenus of Athens, Hyperides proposed a decree ironically setting forth his claims to the honour: *δεδόχθαι γάρ φησι πρόξενον αὐτὸν εἶναι, ὅτι τὰ Φιλίππου συμφέροντα καὶ πράττει καὶ λέγει, ὅτι γενόμενος ἵππαρχος τοὺς Ὀλυνθίων ἱππέας προὔδωκε Φιλίππῳ, ὅτι τοῦτο πράξας αἴτιος τοῦ Χαλκιδέων ὑπῆρξεν ὀλέθρου, ὅτι ἁλούσης Ὀλύνθου τιμητὴς ἐγένετο τῶν αἰχμαλώτων* . . . Hyper. frag. 80. Cf. 18. 47 sq.

§ 67. **μωρία**] "it is sheer folly and cowardice to entertain such hopes, and while . . . those who speak in the interest of your enemies." The sentence, though general, applies, of course, in particular to themselves. Cf. infr. 73.

§ 68. **ὥστε . . πείσεσθαι**] Madv. 171 *a*, r. 2.

μηδ' ἂν ὁτιοῦν ᾖ] "that come what will," "in any event." 19. 324, *ὑποσχήσονται ἐξ ὧν μηδ' ἂν ὁτιοῦν ᾖ κινηθήσονται.* Comp. also 18. 168, *ὡς οὐδ' ἂν εἴ τι γένοιτ'* . .

μηδὲν . . . δεινόν] Bekker has *ὥστε μηδ' ἂν ὁτιοῦν ᾖ δεινὸν πείσ.* But the Greeks did not say *ποιῶ τινα*

μὴν κἀκεῖνο αἰσχρόν, ὕστερόν ποτ' εἰπεῖν "τίς γὰρ ἂν ᾠήθη ταῦτα γενέσθαι; νὴ τὸν Δία, ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι καὶ τὸ μὴ ποιῆσαι." πολλὰ ἂν εἰπεῖν ἔχοιεν Ὀλύνθιοι νῦν, ἃ τότ' εἰ προείδοντο, οὐκ ἂν ἀπώλοντο· πόλλ' ἂν Ὠρεῖται, πολλὰ Φωκεῖς, πολλὰ τῶν ἀπολωλότων ἕκαστοι. 69. ἀλλὰ τί τούτων ὄφελος αὐτοῖς; ἕως ἂν σῴζηται τὸ σκάφος, ἄν τε μεῖζον ἄν τ' ἔλαττον ᾖ, τότε χρὴ καὶ ναύτην καὶ κυβερνήτην καὶ πάντ' ἄνδρα ἑξῆς προθύμους εἶναι, καὶ ὅπως μήθ' ἑκὼν μήτ' ἄκων μηδεὶς ἀνατρέψει, τοῦτο σκοπεῖσθαι· ἐπειδὰν δὲ ἡ θάλαττα ὑπέρσχῃ, μάταιος ἡ σπουδή. 70. καὶ ἡμεῖς τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, ἕως ἐσμὲν σῷοι, πόλιν μεγίστην ἔχοντες, ἀφορμὰς πλείστας, ἀξίωμα κάλλιστον,—τί ποιῶμεν; πάλαι τις ἡδέως ἂν ἴσως ἐρωτήσων κάθηται. ἐγὼ νὴ Δί' ἐρῶ, καὶ

βίαιον, ἔννομον &c., but βίαια, ἔννομα, δεινά, or βίαιόν τι &c., and therefore πάσχω βίαια, δεινά, or βίαιόν τι, δεινόν τι &c. Seager feeling this proposed to read ὥστε μηδέν, ἂν ὁτιοῦν ᾖ, δεινὸν πείσεσθαι, which however is hardly Greek, or ὥστε μηδέν, μηδ' . . ., which last conj. is adopted by Dind., whom I have followed. Dobree proposed ὥστε, μηδ' ἂν ὁτιοῦν ᾖ, μηδὲν . ., quoting 20. 105, περὶ τοῦ μηδενὶ δεῖν μηδὲν διδόναι μηδ' ἂν ὁτιοῦν πράξῃ. ibid. 5, ἐκ τοῦ μηδενὶ μηδὲν μηδ' ἂν ἄξιος ᾖ διδόναι.

τίς γάρ] "really who would have thought it!" Cf. 4. 10.

νὴ τὸν Δία . . . γάρ] cf. 6. 13.

τὸ καὶ τό] "this or that." Cf. Mr. Shill., *De F. Leg.* § 83, διὰ τὸ καὶ τὸ ἐσώθησαν οἱ Φωκεῖς. 18. 243. Lys. 19. 59, καί μοι κάλει τὸν καὶ τὸν . . . "Malim καὶ τὸ καὶ τὸ μὴ ποιῆσαι." Schäf. By the insertion of καί the sentence would gain in symmetry at the expense of taste. With the repetition of πολλά here comp. 18. 81, πολλὰ μὲν ἂν . . . πολλὰ δὲ . . . πολλὰ δέ. Note the emphatic position of τότ'. Cf. 4. 29, τοῦτ' ἂν γένηται. "which if foreseen at the time would have saved them from destruction."

§ 69.] **σῴζηται** = σῶν ᾖ, as in the application of the simile ἕως ἐσμὲν σῷοι. "is still safe."

ἄνδρα] "every man on board."

μήθ' ἑκὼν μήτ' ἄκων] "either designedly or by accident," a familiar form of words. Soph. *Phil.* 770, ἐφίεμαι ἑκόντα μήτ' ἄκοντα μηδέ τῳ τέχνῃ κείνοις μεθεῖναι ταῦτα.

ἀνατρέψει] Bekk. st.; Bekk. ἀνατρέψῃ. See the note to 1. 2, βοηθήσετε.

The middle **σκοπεῖσθαι** must be noticed: Don. p. 438. "carefully watch that . ."

μ. ἡ σπουδή] "their exertions are vain." μάταιος is of two terminations also in 1. 17. On the omission of the copula, 6. 25.

§ 70. **καὶ ἡμεῖς**] 1. 11.

σῷοι] Bekk.; σῷ Dind. Cf. L. Dind. Xen. *Anab.* Praef. p. ix; Cobet, *Nov. Lect.* p. 436.

ἀφορμάς πλ.] cf. 4. 40; 1. 19.

ἀξίωμα] "reputation."

τί π.] "what must we do?" Madv. 121. How much more effective in a rhetorical point of view this sudden question is than a formal application of the simile which the hearer would at once supply, is obvious.

ἂν . . ἐρωτήσων] Bekk.; Dind. ἐρωτήσας. Fr. and Redh. follow Herm., who says "recte ponitur

γράψω δέ, ὥστε ἂν βούλησθε χειροτονήσετε. αὐτοὶ πρῶτον ἀμυνόμενοι καὶ παρασκευαζόμενοι, τριήρεσι καὶ χρήμασι καὶ στρατιώταις λέγω (καὶ γὰρ ἂν ἅπαντες δήπου δουλεύειν συγχωρήσωσιν οἱ ἄλλοι, ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον), 71. ταῦτα δὴ πάντα αὐτοὶ παρασκευασάμενοι καὶ ποιησάντες φανερὰ τοὺς ἄλλους ἤδη παρακαλῶμεν, καὶ τοὺς ταῦτα διδάξοντας ἐκπέμπωμεν πρέσβεις, ἵν' ἐὰν μὲν πείσητε, κοινωνοὺς ἔχητε καὶ τῶν κινδύνων καὶ τῶν ἀναλωμάτων, ἄν τι δέῃ, εἰ δὲ μή, χρόνους γε ἐμποιῆτε τοῖς πράγμασιν. 72. ἐπειδὴ γάρ ἐστι πρὸς ἄνδρα καὶ οὐχὶ συνεστώσης πόλεως ἰσχὺν ὁ πόλεμος, οὐδὲ τοῦτ' ἄχρηστον, οὐδ' αἱ

ἄν, quod simulatque interpungas apparet, πάλαι τις, ἡδέως ἂν ἴσως, ἐρωτήσων κάθηται. Supplendum est enim ἐρωτῶν sive τοῦτο ποιῶν." Redh. quotes in support of this view Aesch. 2. 6, ἐγὼ δ' ἐπ' αὐτῷ τούτῳ, δικαίως ἄν, ὑπολαμβάνω . . σωθήσεσθαι, where however Bekk. reads σώζεσθαι, with which ἂν is joined. If ἐρωτήσων be retained, ἂν must go with it, the construction being not uncommon. Cf. 19. 342. Pl. *Apol.* c. 17, ὡς ἐμοῦ οὐκ ἂν ποιήσοντος ἄλλα: Lys. 31. 21, ἂν ποιήσοντα (Cob. ποιήσαντα): Isocr. 6. 62, ἐπίσταμαι . . . Ἀθηναίους . . . ἂν ποιήσοντας: Thuc. 5. 15, ἂν ἐνδεξομένους: Id. 6. 20, ἂν . . προσδεξομένας (Bekk., Poppo, &c. προσδεξαμένας): Isocr. 8. 81, μάλιστ' ἂν ὑμᾶς λυπήσοντα: Xen. *Mem.* 2. 2. 3. (In 18. 168 Bekker still reads ἂν . . . συμπνευσόντων, a form justly condemned by Cobet, *Nov. Lect.* p. 171, as "barbarum"). Cf. on the other hand Cobet, *Nov. Lect.* p. 693, where he strenuously denies the legitimacy of the construction, in which Madv. (184, r.) agrees with him: "some of my hearers (6. 4) perhaps have long been anxious to ask."

καὶ . . δέ] 3. 15. "and will move a resolution too."

χειροτονήσετε] Bekk. st. from S and other MSS.; Bekk. χειροτονήσατε. S has the fut. ind. also in 4. 30, where Bekk. st. reads χειροτονήσατε. Cf. 6. 6, προσθήσεσθε.

λέγω] 1. 27. "with ships I mean, and . . for of course should all . . *we* must fight for . . When I say we have made all these preparations ourselves . . let us then . ." For παρασκευασάμενοι (so also Dind.) West., Fr., and Redh. read παρεσκευασμένοι with S, a combination of the perf. and aor. which often occurs. Cf. 19. 18, 72, 207.

§ 71. **τοὺς τ. δ.**] 1. 2; 2. 11. "to make this known," i. e. that we are ready to take the field. After πρέσβεις Bekk. had, from all his MSS. except S pr. m., the words πανταχοῖ, εἰς Πελοπόννησον, εἰς Ῥόδον, εἰς Χίον, ὡς βασιλέα λέγω (οὐδὲ γὰρ τῶν ἐκείνῳ συμφερόντων ἀφέστηκε τὸ μὴ τοῦτον ἐᾶσαι πάντα καταστρέψασθαι) . . Dind. retains them.

χρ. γε ἐμποιῆτε] "you may at least delay operations," or simply "gain time." Thuc. 3. 38, χρόνου διατριβὴν ἐμποιησάντων. Dem. 23. 93. Comp. 19. 324, χρόνος ἐγγένηται τοῖς πράγμασιν.

§ 72. **πρὸς ἄνδρα**] "against an individual man (to whom something may happen at any time), and not against the strength of an established (permanent) state, even this . . .," i. e. χρόνους ἐμπ. τοῖς πρ.

παρα ετος

πέρυσι πρεσβεῖαι περὶ τὴν Πελοπόννησον ἐκεῖναι καὶ κατηγορίαι, ἃς ἐγὼ καὶ Πολύευκτος ὁ βέλτιστος ἐκεινοσὶ καὶ Ἡγήσιππος καὶ οἱ ἄλλοι πρέσβεις περιήλθομεν, καὶ ἐποιήσαμεν ἐπισχεῖν ἐκεῖνον καὶ μήτ' ἐπ' Ἀμβρακίαν ἐλθεῖν μήτ' ἐς Πελοπόννησον ὁρμῆσαι. 73. *οὐ μέντοι λέγω μηδὲν αὐτοὺς ὑπὲρ αὐτῶν ἀναγκαῖον ἐθέλοντας ποιεῖν τοὺς ἄλλους παρακαλεῖν· καὶ γὰρ εὔηθες τὰ οἰκεῖα αὐτοὺς προεμένους τῶν ἀλλοτρίων φάσκειν κήδεσθαι, καὶ τὰ παρόντα περιορῶντας ὑπὲρ τῶν μελλόντων τοὺς ἄλλους φοβεῖν. οὐ λέγω ταῦτα, ἀλλὰ τοῖς μὲν ἐν Χερρονήσῳ χρήματ' ἀποστέλλειν φημὶ δεῖν καὶ τἄλλα ὅσα ἀξιοῦσι ποιεῖν, αὐτοὺς δὲ παρασκευάζεσθαι, τοὺς δ' ἄλλους Ἕλληνας συγκαλεῖν συνάγειν διδάσκειν νουθετεῖν· ταῦτ' ἐστὶ πόλεως ἀξίωμα ἐχούσης ἡλίκον ὑμῖν ὑπάρχει.* 74. *εἰ δ' οἴεσθε Χαλκιδέας τὴν Ἑλλάδα σώσειν*

ἃς is referred by Schäf. to *αἱ πέρυσι πρεσβεῖαι*, to which *κατηγορίαι* is subordinate. Compare, with Westermann, Hom. *Odyss*. 2. 283, *θάνατον καὶ κῆρα μέλαιναν, ὃς δή σφ. σχεδόν ἐστιν*: Dem. 47. 77, *ἀνάγνωθί μοι τὸν νόμον καὶ τὴν μαρτυρίαν, ὃς κελεύει* . . . It seems more correct to say that ἃς refers to both; *κατηγορίαι ἃς περιήλθομεν* becoming a possible expression by its combination with *πρεσβεῖαι*. cf. 1. 3, and 6. 32, note to *λόγον . . . ποιήσω*. On the accusative Madv. 26, and Lob. Soph. *Aj*. 290. "nor were those missions of last year or the charges with which I and my excellent friend P. there . . . went about the P." Cf. 8. 37, *τί οὖν πρεσβεύεσθε καὶ κατηγορεῖτε* . . ., a passage which, as Thirl. (vi. p. 18, note) observes, sufficiently defends the present reading against Winiewski's proposal to substitute *Ἀκαρνανίαν* for *κατηγορίαι*, though the embassy to Acarnania is attested by Aesch. 3. 97. On these missions see Thirl. l. c.; Dem. 18. 79. *Polyeuctus*, of the deme Sphettus, a political friend of Dem., afterwards accused along with him of taking bribes from Harpalus. cf. Deinarch. c. Dem. § 100; *Gr. and R. Dict. of Biogr*. s. v.

καὶ ἐποιήσαμεν] "and by which we made him." Madv. 104 *a*.

§ 73. **οὐ . . λέγω**] "I do not however recommend that you should invite the rest, if you are not willing to take any measure necessary for your defence . . . whilst you are sacrificing your own interests to profess . . ."

τοῖς . . ἐν X] supr. 20.

συγκαλεῖν, *κ.τ.λ.*] "summon, bring together, instruct, warn the rest." 8. 76. The words fall into two pairs. Comp. with Redh. 39. 34, *ἂν δ' ἐπιβουλεύῃς δικάζῃ, φθονῇς βλασφημῇς*: 23. 185, *πολίτης εὐεργετὴς στέφανοι δωρεαί*: Cic. *Phil*. 7. 26, "excitati erecti, parati armati;" 14 8, "pestem vastitatem, cruciatus tormenta;" *Catil*. 3, § 1. *Hegesippus*, another political friend of Dem., and author of the speech **περὶ Ἀλοννήσου**.

ταῦτ'] "this is the part that should be played by a city possessing such a reputation as ours."

§ 74 **X. ἢ M.**] "that Ch. or M.," people of their calibre. Possibly

ἢ Μεγαρέας, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε· ἀγαπητὸν γὰρ ἂν αὐτοὶ σώζωνται τούτων ἕκαστοι. ἀλλ' ὑμῖν τοῦτο πρακτέον· ὑμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων. 75. εἰ δ' ὃ βούλεται ζητῶν ἕκαστος καθεδεῖται, καὶ ὅπως μηδὲν αὐτὸς ποιήσει σκοπῶν, πρῶτον μὲν οὐδὲ μή ποθ' εὕρῃ τοὺς ποιήσοντας, ἔπειτα δέδοικα ὅπως μὴ πάνθ' ἅμα, ὅσα οὐ βουλόμεθα, ποιεῖν ἡμῖν ἀνάγκη γενήσεται.

76. Ἐγὼ μὲν δὴ ταῦτα λέγω, ταῦτα γράφω· καὶ οἴομαι καὶ νῦν ἔτι ἐπανορθωθῆναι ἂν τὰ πράγματα τούτων γιγνομένων. εἰ δέ τις ἔχει τούτων τι βέλτιον, λεγέτω καὶ συμβουλευέτω. ὅ τι δ' ὑμῖν δόξει, τοῦτ', ὦ πάντες θεοί, συνενέγκοι.

this refers to the project of a league among all the cities of Euboea for the maintenance of their independence, set on foot by Callias of Chalcis, and the great promises he made of assistance in men and money from Achaea, Megara, and Euboea. Aesch. 3. 94 sq.

τὰ πρ.] "the work," "the task."

ἀγαπητὸν . . . ἂν] "may be thankful if." supr. 17; 8. 18. Note the emphasis on ὑμῖν: "no! *you* must . ."

γέρας] i. e. the privilege of saving Hellas and being the champions of its liberties: cf. 4. 3. "to *you* your ancestors bequeathed this privilege won by many . ."

μετά] 3. 36.

§ 75. **ὃ βούλεται**] "his pleasure (and not his duty), and looking how he shall escape doing any thing himself . ."

πρ. μὲν . . ἔπειτα] supr. 9. "besides that there is no chance of his finding any to do it (3. 35), I fear . ."

οὐδὲ μή ποθ' εὕρῃ] 4. 44.

δέδοικα ὅπως μή] Madv. 124 *b*. Xen. *Mem*. 2. 9. 2, *εἰ μὴ φοβοίμην ὅπως μὴ ἐπ' αὐτόν με τράποιτο*. Pl. *Phaed*. p. 84 B, *οὐδὲν δεινὸν μὴ φοβηθῇ . . . ὅπως μὴ . . . οἴχηται*.

ὅσα οὐ β.] referring to the definite duties they could not bring themselves to perform—"all we do not wish." 1. 15.

ποιεῖν . . ἀνάγκη] 1. 15.

§ 76. **ἐπανορθωθῆναι ἂν**] 4. 13, *ἀπαλλάξαι ἄν*.

γιγνομένων] i. e. *ἐὰν γίγνηται*. Madv. 135 *c*, r. 1 *a*. "and I believe that even now our fortunes might be retrieved if this be done."

τούτων τι β.] Bekk.; Dind. reads *τι τούτων β.*; West. omits *τι* with S. Without *τι* the words cannot give the meaning required here: cf. supr. 68, *δεινὸν πείσεσθαι*.

λ. καὶ σ.] "let him come forward and give it."

συνενέγκοι] compare the conclusions of the third and fourth speeches.

ΚΑΤΑ ΦΙΛΙΠΠΟΥ Δ.

ΥΠΟΘΕΣΙΣ. *Καὶ οὗτος τὴν αὐτὴν ὑπόθεσιν ἔχει τῷ φθάνοντι καὶ πλέον οὐδὲν οὐδὲ ἴδιον, πλὴν τὸ περὶ τῆς ὁμονοίας πολίτευμα· διαφερομένων γὰρ τῶν πλουσίων πρὸς τοὺς πένητας, ὁ Δημοσθένης καταπαύειν πειρᾶται τὴν στάσιν, τῷ μὲν δήμῳ παραινῶν μὴ δημεύειν τὰς τῶν πλουσίων οὐσίας, τοῖς δὲ πλουσίοις μὴ φθονεῖν τοῖς ἀπόροις τοῦ δημοσίου λήμματος. πείθει δὲ τοὺς Ἀθηναίους καὶ πρὸς τῶν Περσῶν βασιλέα περὶ συμμαχίας πρεσβεύεσθαι.*

1. *Καὶ σπουδαῖα νομίζων, ὦ ἄνδρες Ἀθηναῖοι, περὶ ὧν βουλεύεσθε, καὶ ἀναγκαῖα τῇ πόλει, πειράσομαι περὶ αὐτῶν εἰπεῖν ἃ νομίζω συμφέρειν. οὐκ ὀλίγων δ' ὄντων ἁμαρτημάτων οὐδ' ἐκ μικροῦ χρόνου συνειλεγμένων, ἐξ ὧν φαύλως ταῦτ' ἔχει, οὐδέν ἐστιν, ὦ ἄνδρες Ἀθηναῖοι, τῶν πάντων δυσκολώτερον εἰς τὸ παρὸν ἢ ὅτι ταῖς γνώμαις ὑμεῖς*

ARGUMENT.—**τῷ φθάνοντι**] "the preceding," i. e. the 9th. A great deal is borrowed from the 8th, as will be seen from the references in the notes.

τὸ . . . πολίτευμα] "the advice:" § 35 sq.

δημεύειν] §§ 44, 45.

πρὸς τῶν Π. β.] § 31 sq.

Note.—Though reckoned by Dionysius Halic. among the genuine speeches of Demosthenes, and referred to without any misgiving by Aristeides, Hermogenes, and other rhetors, the fourth Philippic has by nearly all critics been condemned as spurious. Few students of Demosthenes will doubt the correctness of their judgment. The various points in the speech upon which this conclusion is founded are noticed in their several places. Those who look upon the speech as genuine refer it to B.C. 341.

§ 1. **σπουδαῖα**] "important," = the *σπουδῆς ἄξια* of Isocr. 8. 1, who refers to such exordia as this: ***ἅπαντες μὲν εἰώθασιν οἱ παριόντες ἐνθάδε ταῦτα μέγιστα φάσκειν εἶναι καὶ μάλιστα σπουδῆς ἄξια τῇ πόλει περὶ ὧν ἂν αὐτοὶ μέλλωσι συμβουλεύειν.*** Dem. 24. 4 uses language very similar to this.

ἀναγκαῖα] "of pressing consequence to."

οὐδ' ἐκ, *κ.τ.λ.*] "the accumulation of no inconsiderable time."

ἐξ ὧν, *κ.τ.λ.*] "which have brought things to . . ."

ταῖς γν. . . ἀφ.] cf. 4. 12, ***ἀπηρτημένοι . . . ταῖς γνώμαις***: 9. 19. 'the worst fault of all is your indifference to the public business.'

ἀφεστήκατε τῶν πραγμάτων, καὶ τοσοῦτον χρόνον σπουδάζετε ὅσον ἂν κάθησθε ἀκούοντες, ἣν προσαγγελθῇ τι νεώτερον, εἶτ' ἀπελθὼν ἕκαστος ὑμῶν οὐ μόνον οὐδὲν φροντίζει περὶ αὐτῶν, ἀλλ' οὐδὲ μέμνηται. 2. ἡ μὲν οὖν ἀσέλγεια καὶ πλεονεξία, ᾗ πρὸς ἅπαντας ἀνθρώπους Φίλιππος χρῆται, τοσαύτη τὸ πλῆθος ὅσην ἀκούετε· ὅτι δ' οὐκ ἔνι ταύτης ἐκεῖνον ἐπισχεῖν ἐκ λόγου καὶ δημηγορίας, οὐδεὶς ἀγνοεῖ δήπου. καὶ γὰρ εἰ μηδ' ἀφ' ἑνὸς τῶν ἄλλων τοῦτο μαθεῖν δύναταί τις, ὡδὶ λογισάσθω. ἡμεῖς οὐδαμοῦ πώποτε, ὅπου περὶ τῶν δικαίων εἰπεῖν ἐδέησεν, ἡττήθημεν οὐδ' ἀδικεῖν ἐδόξαμεν, ἀλλὰ πάντων πανταχοῦ κρατοῦμεν καὶ περίεσμεν τῷ λόγῳ. 3. ἆρ' οὖν διὰ τοῦτ' ἐκείνῳ φαύλως ἔχει τὰ πράγματα ἢ τῇ πόλει καλῶς; πολλοῦ γε καὶ δεῖ· ἐπειδὰν γὰρ ὁ μὲν λαβὼν μετὰ ταῦτα βαδίζῃ τὰ ὅπλα, πᾶσι τοῖς οὖσιν ἑτοίμως κινδυνεύσων, ἡμεῖς δὲ καθώμεθα εἰρηκότες τὰ

σπουδάζετε] "you are interested," "give your attention."

ἣν προσαγγελθῇ] Bekk.; Dind. ἢ πρ., with F S Υ: "you give your attention to it just while you are listening to some news that may be reported, then you go away each of you, and so far from caring any thing about it, forget it altogether (do not so much as remember it)." This is the character of the people given, according to Dem. 19. 136, by Aeschines to Philip—*ὁ μὲν ἦλθεν, ὁ δ' ἀπῆλθεν, μέλει δ' οὐδενὶ τῶν κοινῶν, οὐδὲ μέμνηται.*

προσαγγελθῇ] 4. 36.

§ 2. **οὖν**] 1. 2.

ἀσέλγεια] comp. the opening words of 21. 1, *τὴν μὲν ἀσέλγειαν . . . καὶ τὴν ὕβριν, ᾗ πρὸς ἅπαντας ἀεὶ χρῆται Μειδίας.* Cf. 9. 35, "the overbearing and ambitious spirit P. exhibits—shows in his conduct towards all." The Schol. supposes that the speech was delivered without preparation, on the receipt of an alarming despatch from *Thrace*, and in this way explains the introduction of so many passages from other speeches. This is one of the passages from which he infers that such a despatch was received; but in quoting it he omits the words *ᾗ πρὸς ἅπαντας ἀνθρώπους Φίλιππος χρῆται.*

τὸ πλῆθος] here, as frequently, "extent."

ἀκούετε] i. e. from preceding speakers.

ἐκ . . δημηγορίας] "by talk and declamation."

οὐδεὶς . . . δήπου] 9. 29, where Bekk. had *οὐδεὶς ἀγνοεῖ δήπου*, as here.

περὶ τῶν δ.] 6. 1.

ἐδέησεν] "we had to," "were called upon to."

πάντων π.] cf. 2. 24, "we beat and get the better of all every where in argument." 6. 3 and 18. 244.

§ 3. **πολλοῦ . . δεῖ**] 9. 18.

ἐπειδάν] "for when he after this marches arms in hand, ready and willing to risk his all (9. 18), while we sit still the arguers and hearers of these claims . ." *οἱ μέν* is read before *εἰρηκότες* in F Υ Ω. 18. 121, *νόμους μεταποιῶν, τῶν δ' ἀφαιρῶν μέρη.* 19. 180.

δίκαια, οἱ δ' ἀκηκοότες, εἰκότως οἶμαι τοὺς λόγους τὰ ἔργα παρέρχεται, καὶ προσέχουσιν ἅπαντες οὐχ οἷς εἴπομέν ποθ' ἡμεῖς δικαίοις ἢ νῦν ἂν εἴποιμεν, ἀλλ' οἷς ποιοῦμεν. ἔστι δὲ ταῦτα οὐδένα τῶν ἀδικουμένων σώζειν δυνάμενα· οὐδὲν γὰρ δεῖ πλείω περὶ αὐτῶν λέγειν. 4. τοιγάρτοι διεστηκότων εἰς δύο ταῦτα τῶν ἐν ταῖς πόλεσι, τῶν μὲν εἰς τὸ μήτε ἄρχειν βίᾳ βούλεσθαι μηδενὸς μήτε δουλεύειν ἄλλῳ, ἀλλ' ἐν ἐλευθερίᾳ καὶ νόμοις ἐξ ἴσου πολιτεύεσθαι, τῶν δ' εἰς τὸ ἄρχειν μὲν τῶν πολιτῶν ἐπιθυμεῖν, ἑτέρῳ δ' ὑπακούειν, δι' ὅτου ποτ' ἂν οἴωνται τοῦτο δυνήσεσθαι ποιῆσαι, οἱ τῆς ἐκείνου προαιρέσεως, οἱ τυραννίδων καὶ δυναστειῶν ἐπιθυμοῦντες, κεκρατήκασι πανταχοῦ, καὶ πόλις δημοκρατουμένη βεβαίως οὐκ οἶδ' εἴ τίς ἐστι τῶν πασῶν λοιπὴ πλὴν ἡ ἡμετέρα. 5. καὶ κεκρατήκασιν οἱ δι' ἐκείνου τὰς πολιτείας ποιούμενοι πᾶσιν ὅσοις πράγματα πράττεται, πρώτῳ μὲν

οὐχ οἷς] "claims we once advanced or might now advance."

ἔστι . . . δυνάμενα] 3. 25, and infr. § 14.

γάρ] "so it is useless to say . ."

§ 4. **διεστηκότων**] Instances of this division of parties are given in 9. 59 sq.: "as the several states are split into the two parties (cf. infr. 51, *εἰς δύο ταῦτα διῄρητο*, and 53; Pl. *Rep.* 5. 470 D, *διαστῇ πόλις*) of those who wish (i. e. *διεστηκότων εἰς τὸ . . . βούλεσθαι*) . . . but to live in freedom and under laws on terms of equality, and of those who long to govern their fellow-citizens and be subject to any external power by whose help they think they will be able . . ."

On **νόμοις** cf. 6. 25. As the words *δι' ὅτου ἂν* show that if Philip is specially meant others are included, *ἐκείνου* must necessarily be taken with Schäfer as a neuter referring to *τὸ ἄρχειν . . ἐπιθυμεῖν*, "the men of these views,"—*προαίρεσις* being often used in a political sense, e. g. 18. 59, *πολλῶν προαιρέσεων οὐσῶν τῆς πολιτείας*.

δυναστειῶν, as distinguished from *τυραννίδων*, must mean an *ἄρχειν τῶν πολιτῶν* divided among several persons. Cf. Thuc. 3. 62, which will also serve to illustrate *νόμοις*: *ἡμῖν . . ἡ πόλις τότε ἐτύγχανεν οὔτε κατ' ὀλιγαρχίαν ἰσόνομον πολιτεύουσα, οὔτε κατὰ δημοκρατίαν· ὅπερ δέ ἐστι νόμοις μὲν καὶ τῷ σωφρονεστάτῳ ἐναντιώτατον, ἐγγυτάτω δὲ τυράννου, δυναστεία ὀλίγων ἀνδρῶν εἶχε τὰ πράγματα.* "tyrannies and despotic authorities." Infr. 53.

πόλις δ.] "and I question whether among them all there is a state left, except your own, under a firmly established democracy."

§ 5. **οἱ δι' ἐ. τὰς π. π.**] "this party" (*τὰς π. π.* being of course the resolution of *πολιτευόμενοι* "qui illâ ratione ac consilio agunt in republicâ administrandâ," Redh.): "this party has gained the upper hand by all the means with which affairs are managed, first and mainly because those who . . a person to give it in their interest (i. e. of those who wish to make themselves despots)." Dind. and the Zurich editors read *βουλομένοις*, which makes the sense clearer.

πάντων καὶ πλείστῳ τῷ τοὺς βουλομένους χρήματα λαμβάνειν ἔχειν τὸν δώσοντα ὑπὲρ αὐτῶν, δευτέρῳ δὲ καὶ οὐδὲν ἐλάττονι τούτου τῷ δύναμιν τὴν καταστρεψομένην τοὺς ἐναντιουμένους αὐτοῖς ἐν οἷς ἂν αἰτήσωσι χρόνοις παρεῖναι. 6. ἡμεῖς δ' οὐ μόνον τούτοις ὑπολειπόμεθα, ὦ ἄνδρες Ἀθηναῖοι, ἀλλ' οὐδ' ἀνεγερθῆναι δυνάμεθα, ἀλλὰ μανδραγόραν πεπωκόσιν ἤ τι φάρμακον ἄλλο τοιοῦτον ἐοίκαμεν ἀνθρώποις· εἶτ', οἶμαι, (δεῖ γάρ, ὡς ἐγὼ κρίνω, λέγειν τἀληθῆ) οὕτω διαβεβλήμεθα καὶ καταπεφρονήμεθα ἐκ τούτων ὥστε τῶν ἐν αὐτῷ τῷ κινδυνεύειν ὄντων οἱ μὲν ὑπὲρ τῆς ἡγεμονίας ἡμῖν ἀντιλέγουσιν, οἱ δ' ὑπὲρ τοῦ ποῦ συνεδρεύσουσι, τινὲς δὲ καθ' ἑαυτοὺς ἀμύνεσθαι μᾶλλον ἢ μεθ' ἡμῶν ἐγνώκασιν.

7. Τοῦ χάριν δὴ ταῦτα λέγω καὶ διεξέρχομαι; οὐ γὰρ ἀπεχθάνεσθαι μὰ τὸν Δία καὶ πάντας τοὺς θεοὺς προαιροῦμαι. ἵν' ὑμῶν ἕκαστος, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο γνῷ καὶ ἴδῃ, ὅτι ἡ καθ' ἡμέραν ῥᾳστώνη καὶ ῥᾳθυμία, ὥσπερ τοῖς ἰδίοις βίοις, οὕτω καὶ ταῖς πόλεσιν οὐκ ἐφ' ἑκάστου τῶν ἀμελουμένων ποιεῖ τὴν αἴσθησιν εὐθέως, ἀλλ' ἐπὶ τῷ

αὐτοῖς . . παρεῖναι] "is at their command."

§ 6. **τούτοις**] "in these respects." Madv. 40.

ἀλλ' οὐδ'] "we are not even able to rouse ourselves."

μανδραγόραν] Xen. *Symp.* 2. 24, *τῷ γὰρ ὄντι ὁ οἶνος ἄρδων τὰς ψυχὰς τὰς μὲν λύπας ὥσπερ ὁ μανδραγόρας κοιμίζει.* Pl. *Rep.* 6. 488 c; *Othello*, act 3, sc. 3.

εἶτ', οἶμαι] "the natural result is . . ."

διαβεβλ.] "discredited," "in bad repute."

ἐκ τούτων] Madv. 39, r.

ἐν αὐτῷ τῷ κ.] "in actual danger."

οἱ μέν] Wolff refers this to the Spartans. It more probably refers to the Thebans.

ποῦ σ.] "the place of congress," "the place where the congress shall be held." The people of Chalcis are probably meant: cf. Thirl. 5. 44.

καθ' ἑαυτούς] we might refer this to the Byzantines: cf. 8. 14 sq.

§ 7. **λέγω καὶ διεξέρχομαι**] 9. 7, *λέγω καὶ διορίζομαι.* 18. 22, *ἐδίδαξας καὶ διεξῆλθες.* 18. 21, *ἀκριβολογοῦμαι καὶ διεξέρχομαι* . . . "with what object do I enter into this detail?"

γνῷ καὶ ἴδῃ] 4. 3.

ἡ καθ' ἡμέραν ῥᾳστώνη] "that habitual indolence and indifference do not make themselves felt by states any more than by individuals in private life on the occasion of each instance of neglect (*ἐπί*, cf. 2. 1), but come upon them in the general result." cf. 1. 11.

π. τὴν αἴσθησιν] Thuc. 2. 61, *τὸ λυποῦν ἔχει ἤδη τὴν αἴσθησιν ἑκάστῳ.*

κεφαλαίῳ τῶν πραγμάτων ἀπαντᾷ. 8. *ὁρᾶτε Σέρριον καὶ Δορίσκον· ταῦτα γὰρ πρῶτον ὠλιγωρήθη μετὰ τὴν εἰρήνην, ἃ πολλοῖς ὑμῶν οὐδὲ γνώριμά ἐστιν ἴσως. ταῦτα μέντοι ἐαθέντα καὶ παροφθέντα ἀπώλεσε Θρᾴκην καὶ Κερσοβλέπτην, σύμμαχον ὄντα ὑμῶν. πάλιν ταῦτ' ἀμελούμενα ἰδὼν καὶ οὐδεμιᾶς βοηθείας τυγχάνοντα παρ' ὑμῶν κατέσκαπτε Πορθμόν, καὶ τυραννίδα ἀπαντικρὺ τῆς Ἀττικῆς ἐπετείχισεν ὑμῖν ἐν τῇ Εὐβοίᾳ.* 9. *ταύτης ὀλιγωρουμένης Μέγαρα ἑάλω παρὰ μικρόν. οὐδὲν ἐφροντίσατε οὐδ' ἐπεστράφητε ἐπ' οὐδενὶ τούτων, οὐδ' ἐνεδείξασθε τοῦθ', ὅτι οὐκ ἐπιτρέψετε ταῦτα ποιεῖν αὐτῷ· Ἀντρῶνας ἐπρίατο καὶ μετ' οὐ πολὺν χρόνον τὰ ἐν Ὠρεῷ πράγματ' εἰλήφει.* 10. *πολλὰ δὲ καὶ παραλείπω, Φεράς, τὴν ἐπ' Ἀμβρακίαν ὁδόν, τὰς ἐν Ἤλιδι σφαγάς, ἄλλα μυρία· οὐ γὰρ ἵν' ἐξαριθμήσωμαι τοὺς βεβιασμένους καὶ τοὺς ἠδικημένους ὑπὸ Φιλίππου, ταῦτα διεξῆλθον, ἀλλ' ἵνα τοῦθ' ὑμῖν δείξω, ὅτι οὐ στήσεται πάντας ἀνθρώπους ἀδικῶν, τὰ δ' ὑφ' αὑτῷ ποιούμενος Φίλιππος, εἰ μή τις αὐτὸν κωλύσει.*

§ 8. **Σέρριον, κ.τ.λ.**] note to 9. 15.

οὐδὲ γ.] "places which I dare say many of you never even heard of," "not even known by name."

ταῦτα, κ.τ.λ.] "yet your abandonment and disregard . . ." cf. Grote, 11. 557.

Πορθμόν] 9. 58.

ἐπετείχισεν] "and he established a tyranny over against A. in Euboea as a fortress against you." 9. 58. 19. 326, *ἀντὶ δὲ τοῦ τὴν Εὔβοιαν ἀντ' Ἀμφιπόλεως ὑμῖν παραδοθῆναι ὁρμητήρια ἐφ' ὑμᾶς ἐν Εὐβοίᾳ Φ. προσπαρασκευάζεται· καὶ Γεραιστῷ καὶ Μεγάροις ἐπιβουλεύων διατελεῖ.*

§ 9. **παρὰ μικρόν**] "very nearly." Thuc. 7. 71, *ἀεὶ παρ' ὀλίγον ἢ διέφευγον ἢ ἀπώλλυντο.* Id. 8. 76. Aesch. 3. 258, *παρ' οὐδὲν μὲν ἦλθον ἀποκτεῖναι.* Madv. 75 *f.*

ἐπεστράφητε ἐπ' οὐδενί] Bekk.; *οὐδὲν τούτων* F S Υ. Dind. Cobet, *Nov. Lect.* p. 628, conj. **οὐδὲ τούτων**: cf. Mr. Shill., *de F. Leg.* § 349. "you did not trouble yourselves at (about) . ."

ἐπιτρέψετε] Madv. 132 *b.*

Ἀντρῶνας] *πόλις ἐν Θετταλίᾳ* (Harpocr.). The subject here referred to does not seem to be mentioned elsewhere.

τὰ . . εἰλήφει] "had made himself master of Oreus:" cf. 6. 7, *κύριος . . τῶν ἐν Φ. πραγμάτων.* 1. 21; 9. 12, 33.

§ 10. **Φεράς**] 9. 12.

ἐπ' Ἀμβρ.] 9. 27, 72.

τὰς . . σφαγάς] 9. 27.

ἄλλα μ.] 9. 39.

ἐξαριθμήσωμαι] The word is used by Dem. only in the active voice, 27. 58 and 52. 7. "give a complete (*ἐξ*) catalogue of."

στήσεται] 4. 43; infr. 36. "will not desist from wronging all people or reducing them under his power, unless some one interferes to stop him."

πάντας . . ἀδικῶν] from 9. 6, 35. *τὰ μέν* omitted, as *οἱ μέν* in § 3.

11. *Εἰσὶ δέ τινες οἳ πρὶν ἀκοῦσαι τοὺς ὑπὲρ τῶν πραγμάτων λόγους εὐθέως εἰώθασιν ἐρωτᾶν "τί οὖν χρὴ ποιεῖν;" οὐχ ἵνα ἀκούσαντες ποιήσωσι (χρησιμώτατοι γὰρ ἂν ἦσαν ἁπάντων) ἀλλ' ἵνα τοῦ λέγοντος ἀπαλλαγῶσιν. δεῖ δ' ὅμως εἰπεῖν ὅ τι χρὴ ποιεῖν. πρῶτον μέν, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο παρ' ὑμῖν αὐτοῖς βεβαίως γνῶναι, ὅτι τῇ πόλει Φίλιππος πολεμεῖ καὶ τὴν εἰρήνην λέλυκε, καὶ κακόνους μέν ἐστι καὶ ἐχθρὸς ὅλῃ τῇ πόλει καὶ τῷ τῆς πόλεως ἐδάφει, προσθήσω δὲ καὶ τοῖς ἐν τῇ πόλει θεοῖς, οἵπερ αὐτὸν ἐξολέσειαν, 12. οὐδενὶ μέντοι μᾶλλον ἢ τῇ πολιτείᾳ πολεμεῖ οὐδ' ἐπιβουλεύει, καὶ σκοπεῖ μᾶλλον οὐδὲν τῶν πάντων ἢ πῶς ταύτην καταλύσει. καὶ τοῦτ' ἐξ ἀνάγκης τρόπον τινὰ νῦν γε δὴ ποιεῖ· λογίζεσθε γάρ. ἄρχειν βούλεται, τούτου δ' ἀνταγωνιστὰς μόνους ὑπείληφεν ὑμᾶς. ἀδικεῖ πολὺν ἤδη χρόνον, καὶ τοῦτ' αὐτὸς ἄριστα σύνοιδεν ἑαυτῷ· οἷς γὰρ οὖσιν ὑμετέροις ἔχει χρῆσθαι, τούτοις ἅπαντα τἄλλα βεβαίως κέκτηται· εἰ γὰρ Ἀμφίπολιν καὶ Ποτίδαιαν προεῖτο, οὐδ' ἂν ἐν Μακεδονίᾳ μένειν ἀσφαλῶς ἐδύνατο. 13. ἀμφότερα οὖν οἶδε, καὶ αὐτὸν ὑμῖν ἐπιβουλεύοντα καὶ ὑμᾶς αἰσθανομένους. εὖ φρονεῖν δ' ὑμᾶς ὑπολαμβάνων μισεῖν αὐτὸν ἡγεῖται. πρὸς δὲ τούτοις τοσούτοις οὖσιν,*

§ 11.] §§ 11—16 are taken with some changes from the speech on the Chersonese, §§ 38—45.

πρὶν ἀκοῦσαι] "without waiting to hear the speeches about the subject of debate . ."

ἂν ἦσαν] if they did so listen "they would be the most serviceable of men." Madv. 117.

γνῶναι] "you must be firmly convinced of this in your minds, that . . and to its soil, nay, I will add, to the gods in it. May they destroy him!" For *τοῖς . . . θεοῖς* we have in 8. 40 *τοῖς ἐν τῇ πόλει πᾶσιν ἀνθρώποις.*

ἐδάφει] Ps. Dem. 26. 11, *τῆς πόλεως ὑπὲρ αὐτῶν τῶν ἐδάφων εἰς κίνδυνον . . κατακεκλειμένης.* Aesch. 3. 134, *ἤδη περὶ τοῦ τῆς πατρίδος ἐδάφους (ἀγωνίζεται).*

§ 12.] Much of this and part of the following section is taken almost verbatim from 6. §§ 17, 18. The eighth speech comes in again at *οἶδεν ἀκριβῶς.*

οὐδενί] neuter.

πῶς] Madv. 198 *b*; cf. 9. 75.

καὶ τοῦτ'] "and this he now at least is in a manner forced to do." 8. 41 has *καὶ τοῦτ' εἰκότως τρ. τινα πράττει*: cf. 6. 17. For *ἐν Μακεδονίᾳ* Dem. has *οἴκοι.*

§ 13. **πρὸς δέ**] "and in addition to these so important considerations . . . ; but should ever any reverse happen to him—and many may happen to the man . ." In 8, l. c. the remark is general—*ἃ πολλὰ γένοιτ' ἂν ἀνθρώπῳ.* Cobet, *Nov. Lect.* p. 605, says, "in cod. S scriptum est *γένοιτο ἀνθρώπῳ,* quae

οἶδεν ἀκριβῶς ὅτι οὐδ' ἂν ἁπάντων τῶν ἄλλων γένηται κύριος, οὐδὲν ἔστ' αὐτῷ βεβαίως ἔχειν ἕως ἂν ὑμεῖς δημοκρατῆσθε, ἀλλ' ἐάν ποτε συμβῇ τι πταῖσμα (πολλὰ δ' ἂν γένοιτο τἀνθρώπῳ), ἥξει πάντα τὰ νῦν βεβιασμένα καὶ καταφεύξεται πρὸς ὑμᾶς· 14. *ἐστὲ γὰρ ὑμεῖς οὐκ αὐτοὶ πλεονεκτῆσαι καὶ κατασχεῖν ἀρχὴν εὖ πεφυκότες, ἀλλ' ἕτερον λαβεῖν κωλῦσαι καὶ ἔχοντ' ἀφελέσθαι καὶ ὅλως ἐνοχλῆσαι τοῖς ἄρχειν βουλομένοις καὶ πάντας ἀνθρώπους εἰς ἐλευθερίαν ἐξελέσθαι δεινοί. οὔκουν βούλεται τοῖς αὑτοῦ καιροῖς τὴν παρ' ὑμῶν ἐλευθερίαν ἐφεδρεύειν, οὐ κακῶς οὐδ' ἀργῶς ταῦτα λογιζόμενος.* 15. *πρῶτον μὲν δὴ τοῦτο δεῖ, ἐχθρὸν ὑπειληφέναι τῆς πολιτείας καὶ τῆς δημοκρατίας ἀδιάλλακτον ἐκεῖνον, δεύτερον δὲ εἰδέναι σαφῶς ὅτι πάνθ' ὅσα πραγματεύεται καὶ κατασκευάζεται νῦν, ἐπὶ τὴν ἡμετέραν πόλιν παρασκευάζεται. οὐ γὰρ οὕτως εὐήθης ὑμῶν ἐστιν οὐδεὶς ὥσθ' ὑπολαμβάνειν τὸν Φίλιππον τῶν*

non est vera lectio, sed verae proxima; legendum enim *γένοιτ' ἀνθρώπῳ.*" Dind. has *γένοιτο ἀνθρώπῳ*, a very improbable hiatus. In Bekker's reading, the words are, of course, a remark on the part of the speaker.

. **πάντα**] 1. 12; 4. 8. "all those who are now kept down by force will come and seek your protection," "take refuge with you." In 8. 41 we have the more forcible expression *τὰ νῦν συμβεβιασμένα*, i. e. the various elements of Philip's dominion had been brought into a *σύστημα*, and were kept so by force.

§ 14. **ἐστὲ . . . εὖ πεφ.**] 3. 33. "for it is not your nature yourselves to be grasping and to seize on dominion, but for preventing others from getting it, and taking it from them when they have it—in a word, for giving trouble to aspirants to empire and vindicating the liberty of all men, you are famous"—"you have a natural capacity." On *κατασχεῖν* see the excellent note of Mr. Shill., *de F. Leg.* § 165.

εἰς ἐλ. ἐξελέσθαι] Lys. 23. 9, *ὅτι εἴη αὐτῷ ἀδελφὸς ὃς ἐξαιρήσοιτο εἰς ἐλευθερίαν.* S has here **ἀφελέσθαι**, as Isocr. 12, § 97, *τοῖς παρὰ τῶν ἄλλων τοὺς οἰκέτας εἰς ἐλευθερίαν ἀφαιρουμένοις.* Harpocr., *ἀφαίρεσις ἰδίως λέγεται ἡ εἰς ἐλευθερίαν. Ὑπερίδης ἐν τῷ κατ' Ἀρισταγόρας.*

δεινοί] 1. 3.

τοῖς αὑτοῦ κ.] cf. 3. 7.

τὴν παρ' ὑ. ἐλ.] "a free spirit emanating from you," "your liberty:" 1. 12. Isaeus, 1. 39, *ἡ παρ' ὑμῶν αἰσχύνη.* Lyc. § 32, *ὁ . . παρὰ τῶν πολιτῶν φόβος.*

ἐφεδρεύειν] 3. 7: comp. Lys. 1. 49, *ὑπὸ τῶν νόμων ἐφεδρεύεσθαι.*

§ 15.] **τοῦτο** is explained by the following sentence: "In the first place then you must assume him to be . . . that all his present operations and schemes are directed against our city," "that in all his . . . he is making preparations for attacking . . ."

ὥσθ'] after *εὐηθής* instead of the *ὃς* of 8. 44.

μὲν ἐν Θρᾴκῃ κακῶν (τί γὰρ ἂν ἄλλο τις εἴποι Δρογγίλον καὶ Καβύλην καὶ Μάστειραν καὶ ἃ νῦν φασὶν αὐτὸν ἔχειν) τούτων μὲν ἐπιθυμεῖν καὶ ὑπὲρ τοῦ ταῦτα λαβεῖν καὶ πόνους καὶ χειμῶνας καὶ τοὺς ἐσχάτους κινδύνους ὑπομένειν, 16. *τῶν δ' Ἀθηναίων λιμένων καὶ νεωρίων καὶ τριήρων καὶ τῶν ἔργων τῶν ἀργυρείων καὶ τοσούτων προσόδων καὶ τόπου καὶ δόξης, ὧν μήτ' ἐκείνῳ μήτ' ἄλλῳ γένοιτο μηδενὶ χειρωσαμένῳ τὴν πόλιν τὴν ἡμετέραν κυριεῦσαι, οὐκ ἐπιθυμεῖν, ἀλλὰ ταῦτα μὲν ὑμᾶς ἐάσειν ἔχειν, ὑπὲρ δὲ τῶν μελινῶν καὶ τῶν ὀλυρῶν τῶν ἐν τοῖς Θρᾳκίοις σιροῖς ἐν τῷ βαράθρῳ χειμάζειν.* 17. *οὐκ ἔστι ταῦτα, ἀλλὰ κἀκεῖνα ὑπὲρ τοῦ τούτων γίγνεσθαι κύριος καὶ τἆλλα πάντα πραγματεύεται. ταῦτα τοίνυν ἕκαστον εἰδότα καὶ γιγνώσκοντα παρ' αὑτῷ δεῖ μὰ Δί' οὐ γράψαι κελεύειν πόλεμον τὸν τὰ βέλτιστα ἐπὶ πᾶσι δικαίοις συμβουλεύοντα· τοῦτο μὲν γάρ ἐστι λαβεῖν ὅτῳ πολεμήσετε βουλομένων, οὐχ ἃ τῇ πόλει συμφέρει πράττειν.* 18. *ὁρᾶτε γάρ.*

τούτων μέν] on account of the parenthesis. "no one among you is so silly as to suppose that P. covets the miseries in T. . . . that I say he covets *these* . ." Observe the feeble **ἃ** *νῦν φασὶν αὐτὸν ἔχειν* in place of the **ἃ** *νῦν ἐξαιρεῖ καὶ κατασκευάζεται* of 8. 44.

§ 16. **τῶν ἔργων τῶν ἀργ.**] at Laurium. The words *καὶ τόπων καὶ δόξης* are not in 8. 45.

ὧν . . κυριεῦσαι] "but does not covet the harbours of Athens . . . (may neither he nor any one else become master of them by the subjugation of our city) . ."

κυριεῦσαι] an ingressive aorist: 1. 13.

σιροῖς] Varro, *de Re Rusticâ*, 1. 57 (quoted by Redh.), "Quidam granaria habent sub terris speluncas quas vocant *σιρούς*, ut in Cappadociâ et Thraciâ." "store-pits," Lord Brougham.

ἐν τῷ β.] Bekk. *Anecd.* p. 219, *βάραθρον Ἀθήνησι ἦν ὄρυγμά τι ἐν Κειριαδῶν δήμῳ τῆς Οἰνηΐδος φυλῆς, εἰς ὃ τοὺς ἐπὶ θανάτῳ καταγνωσθέντας ἐσέβαλον.* Called *ὄρυγμα* by Dein. *c. Dem.* § 62. Harpocr. s. v., *Δημοσθένης δὲ ἐν Φιλιππικοῖς οὐ κυρίως αὐτὸ λέγει ἀλλ' ἐκ μεταφορᾶς, οἷον ἐν τῷ ὀλέθρῳ.* "in the midst of horrors," Mr. K.

§ 17. **οὐκ . . ἀλλά**] "no! no! the object of these as of all his other . . ."

παρ' αὑτῷ] cf. § 11. "you ought not therefore, persuaded each of you and convinced of this in your own minds . ."

οὐ γράψαι] because this might expose him to danger: cf. 8. 68.

ἐπὶ π. δ.] "in all honesty." 8. 9, *εἴπερ ὡς ἀληθῶς ἐπὶ πᾶσι δ. ταῦτα συμβουλεύουσι.* 4. 51, *ἐπ' ἀδήλοις.*

ἐστι . . βουλομένων] "is the part of people who wish . .," "would indicate a wish on your part to get some one to fight with." Madv. 113, r. cf. § 19.

§ 18. **ὁρᾶτε γὰρ . . ἐ.**] supr. 12, *λογ. γάρ. ἄρχειν . . .* "only see: if for Philip's first violation of the

εἰ δι' ἃ πρῶτα παρεσπόνδησε Φίλιππος ἢ δεύτερα ἢ τρίτα (πολλὰ γάρ ἐστιν ἐφεξῆς) ἔγραψέ τις αὐτῷ πολεμεῖν, ὁ δ' ὁμοίως ὥσπερ νῦν, οὐ γράφοντος οὐδενὸς πόλεμον, Καρδιανοῖς ἐβοήθει, οὐκ ἂν ἀνηρπασμένος ἦν ὁ γράψας καὶ διὰ τοῦτο πάντες ᾐτιῶντο Καρδιανοῖς βεβοηθηκέναι; 19. *μὴ τοίνυν ζητεῖτε ὅντινα, ἀνθ' ὧν Φίλιππος ἐξαμαρτάνει, μισήσετε καὶ τοῖς παρ' ἐκείνου μισθαρνοῦσι διασπάσασθαι παραβαλεῖτε· μηδ' αὐτοὶ χειροτονήσαντες πόλεμον βούλεσθε παρ' αὐτοῖς ἡμῖν ἐρίζειν εἰ δέον ἢ μὴ δέον ὑμᾶς τοῦτο πεποιηκέναι· ἀλλ' ὃν ἐκεῖνος πολεμεῖ τρόπον, τοῦτον μιμεῖσθε, τοῖς μὲν ἀμυνομένοις ἤδη χρήματα καὶ τἆλλα ὅσων δέονται διδόντες, αὐτοὶ δ' εἰσφέροντες, ὦ ἄνδρες Ἀθηναῖοι, καὶ κατασκευαζόμενοι στράτευμα, τριήρεις ταχείας, ἵππους, ἱππαγωγούς, τἆλλα ὅσα εἰς πόλεμον,* 20. *ἐπεὶ νῦν γε γέλως ἐστὶν ὡς χρώμεθα τοῖς πράγμασι, καὶ Φίλιππον δ' ἂν αὐτὸν οὐδὲν ἄλλο οἶμαι μὰ τοὺς θεοὺς εὔξασθαι ποιεῖν τὴν πόλιν ἢ ταῦτα· ὑστερίζετε, ἀναλίσκετε, ὅτῳ παραδώσετε τὰ πράγ-*

treaty . . . for there is a long series of them, any one had made a motion to go to war with him, and he, just as he is now doing without any one having made such motion, had helped . . . would not the mover have been destroyed, as having provoked a war?" cf. 8. 57, 58. From *πρὶν ἂν ὥσπερ νῦν αὐτὰ παρῇ ·τὰ πρ.* (§ 29), and K. *ἐβοήθει*, the Schol. draws another argument in confirmation of his opinion that a despatch had been received announcing that P. was assisting the Cardians. The compiler of the speech is employing a passage from 8. 58, and evidently thinking only of the situation at that time.

ἀνηρπασμένος] 9. 47.

§ 19. **ζητεῖτε**] 3. 11.

δ. παραβαλεῖτε] "don't therefore look for a person to make a scapegoat of for Philip's offences, and fling to his hirelings to be torn in pieces." On the inf. see Don. 607 *a*; Madv. 153. cf. 5. 5, and 8. 20.

εἰ δ. ἢ μὴ δ.] "whether you ought or ought not to have done so." For the omission of the subst. verb comp. Hyper. *Fun. Or.* l. 205, *ἀλλ', εἰ δέον εἰπεῖν, καὶ μείζω*.

ὃν . . τρόπον] i. e. with acts of hostility, but without openly declaring war. cf. 9. 8.

τοῖς μὲν ἀμυνομένοις] 9. 20 and 73.

τἆλλα, *κ.τ.λ.*] "all the other requisites for a war." 9. 39, *τἆλλα πάνθ'*.

§ 20. **γέλως ἐστίν**] This sentence is from 4. 25.

ἂν . . εὔξασθαι] 8. 20. *ἢ ταῦτα ἃ νῦν ποιεῖτε· ὅτῳ π. τὰ πράγματα* [*ζητεῖτε*], *δυσχεραίνετε* . . . Bekk. The words *ἃ νῦν π.* he now omits, with S pr. m. and other MSS. Dind. retains them and reads *ζητεῖτε* with S m. sec. in mrg. If Bekker's present reading is retained we must understand it to mean "you raise difficulties about the person to whom you are to commit . ."

ἀναλίσκετε] "throw away mo-

ματα δυσχεραίνετε, ἀλλήλους αἰτιᾶσθε. ἀφ' ὅτου δὲ ταῦτα γίγνεται, ἐγὼ διδάξω, καὶ ὅπως παύσεται, λέξω. 21. *οὐδὲν πώποτε, ὦ ἄνδρες Ἀθηναῖοι, τῶν πραγμάτων ἐξ ἀρχῆς ἐνεστήσασθε οὐδὲ κατεσκευάσασθε ὀρθῶς, ἀλλὰ τὸ συμβαῖνον ἀεὶ διώκετε, εἶτ' ἐπειδὰν ὑστερίσητε παύεσθε· ἕτερον πάλιν ἐὰν συμβῇ τι, παρασκευάζεσθε καὶ θορυβεῖσθε.* 22. *τὸ δ' οὐχ οὕτως ἔχει· οὐκ ἔνεστι βοηθείαις χρωμένους οὐδὲν τῶν δεόντων ποτὲ πρᾶξαι, ἀλλὰ κατασκευάσαντας δεῖ δύναμιν, καὶ τροφὴν ταύτῃ πορίσαντας καὶ ταμίας καὶ δημοσίους, καὶ ὅπως ἔνι τὴν τῶν χρημάτων φυλακὴν ἀκριβεστάτην γενέσθαι οὕτω ποιήσαντας, τὸν μὲν τῶν χρημάτων λόγον παρὰ τούτων λαμβάνειν, τὸν δὲ τῶν ἔργων παρὰ τοῦ στρατηγοῦ, καὶ μηδεμίαν πρόφασιν τοῦ πλεῖν ἄλλοσε ἢ πράττειν ἄλλο τι τῷ στρατηγῷ καταλείπειν.* 23. *ἂν οὕτω ποιήσητε καὶ τοῦτο ἐθελήσητε ὡς ἀληθῶς, ἄγειν εἰρήνην δικαίαν καὶ μένειν ἐπὶ τῆς αὑτοῦ Φίλιππου*

ney." For **ἀφ' ὅτου** Dind. has **ἀφ' οὗ.**

§ 21. **ἐξ ἀρχῆς**] 4. 1.

ἐνεστήσασθε] 18. 193, *ὡς οὐ καλὰ καὶ τῆς πόλεως ἄξια πράγματα ἐνεστησάμην.* "in no instance have you set on foot or contrived your measures rightly in the beginning."

τὸ σ. ἀεὶ δ.] 4. 39. Observe the prominence of *ἕτερον.* 4. 29, *τοῦτ' ἂν γένηται.*

θορυβεῖσθε] 8. 11.

§ 22. **τὸ δ'**] "quum tamen . . ." Madv. 188, r. 7; Heind. *Theaet.* § 37. Pl. *Alcib.* 1, § 15, *τὸ δ' ὧδέ πως εἶχεν; Ἔμαθον ἐγώ* . ., and so frequently. Sometimes we have the fuller expression *τὸ δ' ἀληθές*, as *Rep.* 4. 443 D, *τὸ δέ γε ἀληθές, τοιοῦτον μέν τι ἦν . . ἡ δικαιοσύνη* . . Mr. K. conveys the sense very well by his translation, "but that is not the way of proceeding." The passage from *οὐκ ἔνεστι* to the end of § 27 is taken from 8. 47 sq.

βοηθείαις] 4. 32. "it is not possible as long as you employ hasty levies to accomplish any good result; you must organize a standing force . ."

ταμίας] 4. 33.

δημοσίους] "officials." 2. 19.

οὕτω π.] i. e. *τὴν φυλακήν.* "and take measures to secure the strictest care possible of your funds."

πρόφασιν] 4. 25.

πλεῖν] "sailing elsewhere (i. e. than to the seat of war, as Chares had done 4. 24; also 2. 28) on engaging in any other enterprise . ."

§ 23.] For **ἄν** Dem. l. c. has *κἄν.*

ὡς ἀληθῶς] "in earnest," 6. 10. note to *ὡς ἑτέρως.* The Zurich editors omit *ὡς* with S, which however has the word in 8. 47. If this reading could be adopted *καί* must be omitted before *μένειν*, as it is by S in 8. l. c., *ἀληθῶς* going with what follows.

μ. ἐπὶ τῆς αὑτοῦ] Thuc. 4. 118, *ἐπὶ τῆς αὑτῶν μένειν ἑκατέρους, ἔχοντας ἅπερ νῦν ἔχομεν.* "keep at home," "confine himself to his own country:" cf. 4. 9.

ἀναγκάσετε, ἢ πολεμήσετε ἐξ ἴσου· καὶ ἴσως ἄν, ἴσως, ὦ ἄνδρες Ἀθηναῖοι, ὥσπερ νῦν ὑμεῖς πυνθάνεσθε τί ποιεῖ Φίλιππος καὶ ποῖ πορεύεται, οὕτως ἂν ἐκεῖνος φροντίσαι ποῖ ποτε ἡ τῆς πόλεως ἀπῆρκε δύναμις καὶ ποῦ φανήσεται.

24. *Εἰ δέ τῳ δοκεῖ ταῦτα καὶ δαπάνης πολλῆς καὶ πόνων πολλῶν καὶ πραγματείας εἶναι, καὶ μάλα ὀρθῶς δοκεῖ. ἀλλ' ἐὰν λογίσηται τὰ τῇ πόλει μετὰ ταῦτα γενησόμενα ἐὰν ταῦτα μὴ ἐθέλῃ ποιεῖν, εὑρήσει λυσιτελοῦν τὸ ἑκόντας ποιεῖν τὰ δέοντα. εἰ μὲν γάρ ἐστί τις ἐγγυητὴς ὑμῖν θεῶν (οὐ γὰρ ἀνθρώπων γε οὐδεὶς ἂν γένοιτο ἀξιόχρεως τηλικούτου πράγματος) ὡς ἐὰν ἄγηθ' ἡσυχίαν καὶ πάντα προῆσθε, οὐκ ἐπ' αὐτοὺς ὑμᾶς τελευτῶν ἐκεῖνος ἥξει,* 25. *αἰσχρὸν μὲν νὴ τὸν Δία καὶ πάντας θεοὺς καὶ ἀνάξιον ὑμῶν καὶ τῶν ὑπαρχόντων τῇ πόλει καὶ πεπραγμένων τοῖς προγόνοις, τῆς ἰδίας ῥᾳθυμίας ἕνεκα τοὺς ἄλλους ἅπαντας Ἕλληνας εἰς δουλείαν προέσθαι, καὶ ἔγωγ' αὐτὸς μὲν τεθνάναι μᾶλλον ἂν ἢ ταῦτ' εἰρηκέναι βουλοίμην·* 26. *οὐ μὴν ἀλλ' εἴ τις ἄλλος λέγει καὶ ὑμᾶς πείθει, ἔστω, μὴ ἀμύνεσθε, ἅπαντα πρόεσθε. εἰ δὲ μηδενὶ τοῦτο δοκεῖ, τοὐναντίον δὲ πρόισμεν ἅπαντες, ὅτι ὅσῳ ἂν πλειόνων ἐάσωμεν ἐκεῖνον γενέσθαι κύριον, τοσούτῳ*

πυνθάνεσθε] "haec fortasse ex *De F. Leg.* (19. 288), *νῦν δ' ἤδη περιερχόμεθ' ἡμεῖς . . . ὠτακουστοῦντες . . ποῦ πάρεισι Φ., ζῇ ἢ τέθνηκεν.* Dobree, cf. 4. 10. "may be anxious to learn the destination of our force, and where it will make its appearance."

§ 24.] Sections 24—28 are taken almost verbatim from 8. 48—52.

δαπάνης πολλῆς . . εἶναι] Madv. 54 *b*. Dem. 8. 48 has *δ. μεγάλης*. "are affairs of . .," "will entail both great expense and trouble." For the form of argument comp. 2. 22.

καί in *καὶ μάλα* is *epitatic*. cf. 3. 2.

τὰ . . γ.] "what the consequences will be to us."

λυσιτελοῦν] Madv. 178 *a*. "that it is our interest."

εἰ μέν] "for if some god is surety to you (for certainly of men no one could be an adequate surety for a thing so important), that, if you keep quiet and sacrifice every thing, he will not attack yourselves at last, though it would be disgraceful . . and the antecedents of the city and the achievements . . to abandon the rest of the K. to subjection, and though I . ., still . .," *μέν* in both cases referring to *οὐ μὴν ἀλλ'*.

ἀξιόχρεως] Dem. 40. 61, *μάρτυρας ἀξιόχρεως*, "credible witnesses." Lat. "testis locuples." Pl. *Apol.* 38 B, *ἐγγυηταὶ δ' ὑμῖν ἔσονται τοῦ ἀργυρίου οὗτοι ἀξιόχρεῳ.* With *ὑπαρχ. τῇ πόλει* comp. with Redh. Dem. 60. 31, *δεῖν οὖν ἡγήσαντο ἢ ζῆν ἀξίως τῶν ὑπαρχόντων ἢ τεθνάναι καλῶς.* infr. 73.

χαλεπωτέρῳ καὶ ἰσχυροτέρῳ χρησόμεθα ἐχθρῷ, ποῖ ἀναδυόμεθα, ἢ τί μέλλομεν; ἢ πότε, ὦ ἄνδρες Ἀθηναῖοι, τὰ δέοντα ποιεῖν ἐθελήσομεν; ὅταν νὴ Δί᾽ ἀναγκαῖον ᾖ. 27. *ἀλλ᾽ ἣν μὲν ἄν τις ἐλευθέρων ἀνθρώπων ἀνάγκην εἴποι, οὐ μόνον ἤδη πάρεστιν ἀλλὰ καὶ πάλαι παρελήλυθε, τὴν δὲ τῶν δούλων ἀπεύχεσθαι δήπου μὴ γενέσθαι δεῖ. διαφέρει δὲ τί; ὅτι ἐστὶν ἐλευθέρῳ μὲν ἀνθρώπῳ μεγίστη ἀνάγκη ἡ ὑπὲρ τῶν γιγνομένων αἰσχύνη, καὶ μείζω ταύτης οὐκ οἶδα ἥντινα ἂν εἴποι τις, δούλῳ δὲ πληγαὶ καὶ ὁ τοῦ σώματος αἰκισμός· ὃ μήτε γένοιτο οὔτε λέγειν ἄξιον.*

28. *Τὸ μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, πρὸς τὰ τοιαῦτα ὀκνηρῶς διακεῖσθαι, ἃ δεῖ τοῖς σώμασι καὶ ταῖς οὐσίαις λειτουργῆσαι ἕκαστον, ἐστὶ μὲν οὐκ ὀρθῶς ἔχον, οὐδὲ πολλοῦ δεῖ, οὐ μὴν ἀλλ᾽ ἔχει τινὰ πρόφασιν ὅμως· τὸ δὲ μηδ᾽ ὅσα ἀκοῦσαι δεῖ μηδ᾽ ὅσα βουλεύσασθαι προσήκει, μηδὲ ταῦτ᾽ ἐθέλειν ἀκούειν, τοῦτ᾽ ἤδη πᾶσαν ἐπιδέχεται κατηγορίαν.*

§ 26. **χρησόμεθα**] “shall find him.” 1. 9.

ποῖ ἀναδυόμεθα] “how long do we mean to hang back?” *ὅμοιοι τῷ ποῖ μενεῖς ῥᾴθυμος* (Soph. *El.* 958, where Wolff quotes Arist. *Lysistr.* 526, *ποῖ χρῆν ἀναμεῖναι*) *ἀντὶ τοῦ μέχρι τίνος.* Schol. *ἀπὸ μεταφορᾶς τῶν ὑποζυγίων τῶν ἀναδυομένων καὶ φευγόντων ὑποδῦναι τὸν ζυγόν.* Schol. ib. cf. 8. 77, *ἐὰν δὲ δέῃ τι ποιεῖν ἀναδυόμενοι.*

ὅταν νὴ Δί᾽] 4. 10, *ἐπειδὰν νὴ Δί᾽ ἀνάγκη ᾖ.*

§ 27. **ἣν . . . ἄν τις . . . . εἴποι**] “what one may call.” 9. 40, *ἂν κρίνοι.* On *μή* after *ἀπεύχομαι*, Madv. 210.

ἡ ὑπέρ] “shame for what is happening . .” 4. 10, *τὴν ὑπὲρ τῶν πραγμάτων αἰσχύνην.*

οὐκ οἶδα] “and I don’t know what greater could be named.”

ὃ μήτε γ. οὔτε] infr. 68, *οὔτ᾽ εἰμὶ μήτε γενοίμην.* 21. 209, *ὃ μὴ γένοιτο οὐδ᾽ ἔσται.* 25. 86, *οὔτε γὰρ ἔστι μήτε γένοιτο ταῦτα.* “a state of things which I pray may never be, and which is not fit to be mentioned.” Don. *Gr.* p. 553. With *οὔτε λ. ἄξιον* comp. 18. 195.

§ 28. **ἃ δεῖ**] “such public services as each is liable to in person and property.” *σώμασι,* i. e. by serving as a soldier. 16. 12, *καὶ χρήματ᾽ εἰσφέρειν καὶ τοῖς σώμασι κινδυνεύειν,* and 9. 40.

ἐστὶ . . ἔχον] cf. 2. 26.

οὐδὲ π. δεῖ] 9. 23.

πρόφασιν] “excuse.”

τὸ δέ] “but to be unwilling even to hear what it is necessary you should hear and proper you should consider . . to be unwilling to listen even to these things does indeed justify the strongest censure.” *ἤδη,* i. e. there we come to something which admits of no excuse, but is simply and purely *οὐκ ὀρθῶς ἔχον*: cf. 19. 19. So *οὐκέτι* in negative sentences. *Jam* is similarly used in Latin: cf. Lucr. 1. 426, with Mr. Munro’s note.

ἐπιδέχεται] Aesch. 1. 48, *ὥστε μὴ ἐπιδέχεσθαι* [illegible] *αἰτίας* [illegible]

29. *ὑμεῖς τοίνυν οὐκ ἀκούειν πρὶν ἂν ὥσπερ νῦν αὐτὰ παρῇ τὰ πράγματα, οὐδὲ βουλεύεσθαι περὶ οὐδενὸς εἰώθατε ἐφ' ἡσυχίας· ἀλλ' ὅταν μὲν ἐκεῖνος παρασκευάζηται, ἀμελήσαντες τοῦ ποιεῖν ταὐτὸ καὶ ἀντιπαρασκευάζεσθαι ῥαθυμεῖτε, καὶ ἐάν τι λέγῃ τις, ἐκβάλλετε, ἐπειδὰν δ' ἀπολωλὸς ἢ πολιορκούμενόν τι πύθησθε, ἀκροᾶσθε καὶ παρασκευάζεσθε.* 30. *ἦν δ' ἀκηκοέναι μὲν καὶ βεβουλεῦσθαι τότε καιρὸς ὅθ' ὑμεῖς οὐκ ἠθέλετε, πράττειν δὲ καὶ χρῆσθαι τοῖς παρεσκευασμένοις νῦν, ἡνίκ' ἀκούετε. τοιγαροῦν ἐκ τῶν τοιούτων ἐθῶν μόνοι τῶν πάντων ἀνθρώπων ὑμεῖς τοῖς ἄλλοις τοὐναντίον ποιεῖτε· οἱ μὲν γὰρ ἄλλοι πρὸ τῶν πραγμάτων εἰώθασι χρῆσθαι τῷ βουλεύεσθαι, ὑμεῖς δὲ μετὰ τὰ πράγματα.*

31. *Ὃ δὴ λοιπόν ἐστι, καὶ πάλαι μὲν ἔδει, διαφεύγει δ' οὐδὲ νῦν, τοῦτ' ἐρῶ. οὐδενὸς τῶν πάντων οὕτως ὡς χρημάτων δεῖ τῇ πόλει πρὸς τὰ νῦν ἐπιόντα πράγματα. συμβέβηκε δ' εὐτυχήματα ἀπὸ ταὐτομάτου, οἷς ἂν χρησώμεθα*

§ 29. **αὐτά**] "actually."

The phrase **ἐφ' ἡσυχίας** seems only to occur once in the genuine speeches of Dem.: 45. 14, *ὅσοις δὲ τούτων μηδέν, λογισμὸς δ' ἐφ' ἡσυχίας τοῦ συμφέροντος.* Elsewhere we have *μεθ' ἡσυχίας*, 8. 13, or *καθ' ἡσυχίαν*, 8. 12, or *ἐν ἡσυχίᾳ*. We find *ἐφ' ἡσυχίας* again in Ps. Dem. 13. 8, *ἐπὶ πολλῆς μὲν ἡσυχίας καὶ ἠρεμίας ὑμῶν.*

ἐκβάλλετε] 9. 56. Isocr. 8. 3, *εἰώθατε πάντας τοὺς ἄλλους ἐκβάλλειν πλὴν τοὺς συναγορεύοντας ταῖς ὑμετέραις ἐπιθυμίαις.* Aristoph. (*Eq.* 525) says of the poet Magnes, *ἐξεβλήθη πρεσβύτης ὤν.*

ἐπειδὰν . . . παρασκευάζεσθε] cf. 8. 11.

§ 30. **ἀκηκοέναι**] "but the proper time to have heard and taken your resolution was when . . ." cf. 4. 19.

ἐκ] "in consequence of:" 6. 27.

μόνοι τῶν πάντων] "you, unlike every one else, exactly reverse the practice of other people. They . ." "you, singular in the practice, reverse the course usually followed. Every other people . ." 20. 62, *εἴ τινες μόνοι τῶν ἄλλων μετοίκων μὴ χορηγοῖεν.* 23. 185, *οὗτος εἷς ἁπάντων τῶν ἄλλων μόνος.* The words *οἱ μὲν . . πράγματα* are taken from 5. 2, where however after *ἄλλοι* we find *πάντες ἄνθρωποι.*

§ 31. **Ὃ δὴ λοιπόν**, *κ.τ.λ.*] i. e. the applying to Persia for assistance.

διαφεύγει] Aesch. 3. 249, *τῆς δημοκρατίας ἐπιμελήθητε ἤδη διαφευγούσης ὑμᾶς*—"which though it ought to have been done long ago, is not even yet slipping from your hands," "is not even yet too late." Mr. K. Redh. takes it in the sense of "slipping from the memory," as in Isocr. 4. 187, *πολλά με διαπέφευγεν ὧν διενοήθην.* But both *ἔδει* and *διαφεύγει* refer to *ὃ λ. ἐστι*, the course left for them deliberating now, as ever, *μετὰ τὰ πράγματα.*

ἀπὸ ταὐτομάτου] S has *εὐτύχημα ἀπ' αὐτομάτου.* Accordingly the Zurich editors read *ἀπ' αὐτομάτου*, though the article cannot possibly be dispensed with, as it might be

ὀρθῶς, ἴσως ἂν γένοιτο τὰ δέοντα. πρῶτον μὲν γάρ. οὓς βασιλεὺς πιστεύει καὶ εὐεργέτας ὑπείληφεν αὐτοῦ, οὗτοι μισοῦσι καὶ πολεμοῦσι Φιλίππῳ. 32. ἐπειθ' ὁ πράττων καὶ συνειδὼς ἅπανθ' ὅσα Φίλιππος κατὰ βασιλέως παρασκευάζεται, οὗτος ἀνάσπαστος γέγονε, καὶ πάσας τὰς πράξεις βασιλεὺς οὐχ ἡμῶν κατηγορούντων ἀκούσεται, οὓς ὑπὲρ τοῦ συμφέροντος ἂν ἡγήσαιτο τοῦ ἰδίου λέγειν, ἀλλὰ τοῦ πράξαντος αὐτοῦ καὶ διοικοῦντος, ὥστ' εἶναι πιστάς, καὶ λοιπὸν λόγον εἶναι τοῖς παρ' ἡμῶν πρέσβεσιν ὃν βασιλεὺς ἥδιστα ἂν ἀκοῦσαι, 33. ὡς τὸν ἀμφοτέρους ἀδικοῦντα κοινῇ τιμωρήσασθαι δεῖ, καὶ ὅτι πολὺ τῷ βασιλεῖ φοβερώτερος ἔσθ' ὁ Φίλιππος ἂν προτέροις ἡμῖν ἐπιθῆται· εἰ γὰρ ἐγκαταλειπόμενοί τι πεισόμεθα ἡμεῖς, ἀδεῶς ἐπ' ἐκεῖνον ἤδη πορεύσεται. ὑπὲρ δὴ τούτων ἁπάντων οἴομαι δεῖν ὑμᾶς πρεσβείαν ἐκπέμπειν ἥτις τῷ βασιλεῖ διαλέξεται, καὶ τὴν ἀβελτερίαν

with *τύχῃ*, the nom. being *τὸ αὐτόματον*. This will be clear from Arist. p. 195, *b* 31, *πολλὰ καὶ εἶναι [λέγεται] καὶ γίνεσθαι διὰ τύχην καὶ διὰ τὸ αὐτόματον.* "have happened providentially, by a right employment of which . ." For the constr., 3. 33, *ἐὰν . . χρήσησθε, ἴσως ἂν . . κτήσαισθε.*

καὶ (οὓς) εὐεργέτας] see note 3. 24. The Thracians are supposed to be meant, who for services rendered to Darius when returning from his invasion of Scythia, were regarded as benefactors of Persia. But could the king on any supposition be said *πιστεύειν* Teres and the Odrysae? Böhnecke is more probably right in referring the passage to Mentor and Memnon (Thirl. 6. 143; Grote, 11. 609), though in this case *πολεμοῦσι* can hardly be understood strictly—at least there is no direct evidence of the fact.

Φιλίππῳ] Bekk. and Dind.; Vöm. and the Zur. editors *Φίλιππον* from S. The acc. might legitimately stand here, the case being accommodated to *μισοῦσι*, as Lys. 6. 32, *ἐπιτιμᾷ καὶ ἀποδοκιμάζει τῶν ἀρχόντων τισί.* But we also find passages where *πολεμεῖν* standing alone takes the acc., as 23. 165, *μῆνας ἑπτὰ διήγαγεν ἡμᾶς πολεμῶν.*

§ 32. **ὁ πράττων**] "the person who conducted and was in the secret of . ." The allusion is to Hermias, the despot of Atarneus and friend of Aristotle, who married his sister. cf. Grote, l. c.

ἀνάσπαστος] a word often used by Herod. of the inhabitants of cities carried off into farther Asia. Here of Hermias, who was seized by Mentor and sent up to Susa, where he was put to death.

καὶ πάσας] "and the king will hear of all the intrigues . . whom he might conceive to be speaking . . (Thuc. 1. 68, *τῶν λεγόντων . . . ὑπενοεῖτε ὡς ἕνεκεν τῶν αὐτοῖς ἰδίᾳ διαφόρων λέγουσι*), but from the very person who conducted and managed them; so that the charges will be credible, and the only argument left for our a. will be one which . ."

§ 33. **τι πεισόμεθα**] 9. 20.

διαλέξεται] 2. 6: for the fut. ind. 1. 2, *ἐρεῖ.*

ἀποθέσθαι δι' ἣν πολλάκις ἡλαττώθητε, "ὁ δὴ βάρβαρος" καὶ "ὁ κοινὸς ἅπασιν ἐχθρός" καὶ πάντα τὰ τοιαῦτα. 34. *ἐγὼ γὰρ ὅταν τιν' ἴδω τὸν μὲν ἐν Σούσοις καὶ Ἐκβατάνοις δεδοικότα καὶ κακόνουν εἶναι τῇ πόλει φάσκοντα, ὃς καὶ πρότερον συνεπηνώρθωσε τὰ τῆς πόλεως πράγματα καὶ νῦν ἐπηγγέλλετο (εἰ δὲ μὴ ἐδέχεσθ' ὑμεῖς ἀλλ' ἀπεψηφίζεσθε, οὐ τὰ ἐκείνου αἴτια), ὑπὲρ δὲ τοῦ ἐπὶ ταῖς θύραις ἐγγὺς οὑτωσὶ ἐν μέσῃ τῇ Ἑλλάδι αὐξανομένου λῃστοῦ τῶν Ἑλλήνων ἄλλο τι λέγοντα, θαυμάζω, καὶ δέδοικα τοῦτον, ὅστις ἂν ᾖ ποτ', ἔγωγ', ἐπειδὴ οὐχ οὗτος Φίλιππον.*

35. *Ἔστι τοίνυν τι πρᾶγμα καὶ ἄλλο, ὃ λυμαίνεται τὴν πόλιν ὑπὸ βλασφημίας ἀδίκου καὶ λόγων οὐ προσηκόντων διαβεβλημένον, εἶτα τοῖς μηδὲν τῶν ἐν τῇ πολιτείᾳ δικαίων βουλομένοις ποιεῖν πρόφασιν παρέχει· καὶ πάντων ὅσα ἐκλείπει, δέον παρά του γίγνεσθαι, ἐπὶ τοῦθ' εὑρήσετε τὴν αἰτίαν ἀναφερομένην. περὶ οὗ πάνυ μὲν φοβοῦμαι, οὐ μὴν ἀλλ' ἐρῶ·* 36. *οἶμαι γὰρ ἕξειν καὶ ὑπὲρ τῶν ἀπόρων τὰ δίκαια ἐπὶ τῷ συμφέροντι τῆς πόλεως εἰπεῖν πρὸς τοὺς*

ὁ δὴ β.] Schäf. says, "sine cunctatione scribendum *ὁ δὲ βάρβαρος*. Et videtur *δέ* in ipso *καί* latere. Cf. **21.** 209, *τὸν δὲ βάσκανον . . τὸν δὲ ὄλεθρον*." There is no need for any change. *δή* is due to the speaker, and is ironical. Pl. *Apol.* 27 A, *ἆρα γνώσεται Σωκράτης, ὁ σοφὸς δή*. "the barbarian forsooth!" and "the common enemy of Hellas," and the like.

§ 34. **πρότερον**] i. e. in the time of Conon, B.C. 393. "helped to re-establish the fortunes of our city, and lately offered to do so."

τὰ ἐκείνου] Bekk. st. with S.

τὰ ἐ.] Bekk. st. "the fault was not his." But Dind. is, I think, right in retaining *γε* in his last edition, in spite of the authority of MS. S.

λῃστοῦ] "but holds different language of him who close to our doors is thus growing up in the midst of Hellas as a robber of . . ." cf. **6.** 6. With *λῃστοῦ* comp. **9.** 22.

ἔγωγ'] "and fear him, whoever he is, myself, because he . ."

§ 35. **Ἔστι τοίνυν**] cf. **9.** 47. It seems vain to attempt to reconcile the view here taken of the Theoric Fund with that put forward in the Olynthiac Orations, or with the tone and spirit of the attack in **3.** 21 sq. on the policy of Eubulus and his party, by whom the Fund was upheld. The discrepancy has justly furnished critics with one of their strongest arguments against the genuineness of the speech.

διαβεβλημένον] "in invidiam vocata." "the attacking of which."

εἶτα] "and so." **1.** 12.

τῶν . . δ.] "public duties."

καὶ πάντων] "and you will find that the reason of every failure on the part of any citizen to do his duty is still referred to this,"—this is the standing excuse.

δέον] Madv. 182: cf. **3.** 18.

§ 36. **τὰ δ. . . εἰπεῖν**] "make out a case for the advantage."

εὐπόρους καὶ ὑπὲρ τῶν κεκτημένων τὰς οὐσίας πρὸς τοὺς ἐπιδεεῖς, εἰ ἀνέλοιμεν ἐκ μέσου καὶ τὰς βλασφημίας ἃς ἐπὶ τῷ θεωρικῷ ποιοῦνταί τινες οὐχὶ δικαίως, καὶ τὸν φόβον ὡς οὐ στήσεται τοῦτο ἄνευ μεγάλου τινὸς κακοῦ· οὗ οὐδὲν ἂν εἰς τὰ πράγματα μεῖζον εἰσενεγκαίμεθα, οὐδ' ὅ τι κοινῇ μᾶλλον ἂν ὅλην ἐπιρρώσειε τὴν πόλιν. 37. *οὑτωσὶ δὲ σκοπεῖτε· ἐρῶ δ' ὑπὲρ τῶν ἐν χρείᾳ δοκούντων εἶναι πρότερον. ἦν ποτ' οὐ πάλαι παρ' ἡμῖν ὅτ' οὐ προσῄει τῇ πόλει τάλαντα ὑπὲρ τριάκοντα καὶ ἑκατόν· καὶ οὐδείς ἐστι τῶν τριηραρχεῖν δυναμένων οὐδὲ τῶν εἰσφέρειν ὅστις οὐκ ἠξίου τὰ καθήκοντα ἐφ' ἑαυτὸν ποιεῖν ὅτι χρήματα οὐ περιῆν, ἀλλὰ καὶ τριήρεις ἔπλεον καὶ χρήματα ἐγίγνετο καὶ πάντα ἐποιοῦμεν τὰ δέοντα.* 38. *μετὰ ταῦτα ἡ τύχη, καλῶς ποιοῦσα, πολλὰ πεποίηκε τὰ κοινά, καὶ τετρακόσια ἀντὶ τῶν ἑκατὸν ταλάντων προσέρχεται, οὐδενὸς οὐδὲν ζημιουμένου τῶν τὰς οὐσίας ἐχόντων, ἀλλὰ καὶ προσλαμβάνοντος· οἱ γὰρ εὔποροι πάντες ἔρχονται*

κ. τὰς οὐσίας] cf. § 38. Lys. 29. 4, *δεινὸν εἰ οἱ μὲν τὰς οὐσίας ἔχοντες ὀλοφυροῦνται τριηραρχοῦντες.* Isocr. 6. 67. Thuc. 1. 7, *οἱ τὰ μείζω κεκτημένοι.* "people of property."

εἰ ἀνέλοιμεν] "could we remove out of the way (clear away) both the abuse which some direct against . . ., and the fear expressed that it (i. e. the Theoric Fund) cannot stand (be maintained) without . . ." With *φ. ὡς στήσεται* comp. 14. 25, *οἱ λέγοντες φοβοῖεν ὡς ἥξει βασιλεύς*: Soph. *El.* 1426.

στήσεται] 4. 43; supr. 10.

οὗ, κ.τ.λ.] "no greater service to our affairs could we contribute, or one more likely to strengthen the whole commonwealth (i. e. than removing the dissatisfaction about the Theoric Fund)."

§ 37. **ἦν**] "there was a time, not long ago (cf. 4. 3, *ἐξ οὗ χρόνος οὐ πολύς*), when there did not come in to the state . . (when our yearly revenue was . .)."

προσῄει] in the next section *προσέρχεται*: Thuc. 2. 13, *προσιόντων.* See Böckh's remarks on this passage in his *Publ. Econ.* bk. 3, c. 19.

οὐκ ἠξίου] "demurred to perform," "claimed to be exempt from." The *οὐ* is to be explained by the note to 6. 33.

τὰ κ.] "the duties that devolved on him because there was not a surplus." Xen. *Cyrop.* 1. 2. 5, *ὅπως καὶ οὗτοι τὰ καθήκοντα ἀποτελῶσιν.* The word gained greater currency afterwards as a term of the Stoical Ethics. Cf. Ritter and Preller, § 404.

ἐγίγνετο] "was forthcoming." Mr. K.

§ 38. **καλῶς π.**] 1. 28. "happily."

τῶν ἑκατόν] i. e. the 130 talents mentioned in § 37.

προσλ.] absolutely, "gaining."

μεθέξοντες τούτου, καὶ καλῶς ποιοῦσιν. 39. *τι οὖν μαθόντες τοῦτο ὀνειδίζομεν ἀλλήλοις καὶ προφάσει χρώμεθα τοῦ μηδὲν ποιεῖν, πλὴν εἰ τῇ παρὰ τῆς τύχης βοηθείᾳ γεγονυίᾳ τοῖς ἀπόροις φθονοῦμεν; οὓς οὔτ' ἂν αἰτιασαίμην ἔγωγε οὔτ' ἀξιῶ.* 40. *οὐδὲ γὰρ ἐν ταῖς ἰδίαις οἰκίαις ὁρῶ τὸν ἐν ἡλικίᾳ πρὸς τοὺς πρεσβυτέρους οὕτω διακείμενον οὐδ' οὕτως ἀγνώμονα οὐδ' ἄτοπον τῶν ὄντων οὐδένα ὥστε, εἰ μὴ ποιήσουσιν ἅπαντες ὅσ' ἂν αὐτός, οὐ φάσκοντα ποιήσειν οὐδὲν οὐδ' αὐτόν· καὶ γὰρ ἂν τοῖς τῆς κακώσεως εἴη νόμοις οὗτός γε ἔνοχος· δεῖ γάρ, οἶμαι, τοῖς γονεῦσι τὸν ὡρισμένον ἐξ ἀμφοτέρων ἔρανον, καὶ παρὰ τῆς φύσεως καὶ παρὰ τοῦ νόμου, δικαίως φέρειν καὶ ἑκόντα ὑποτελεῖν.* 41. *ὥσπερ τοίνυν ἑνὸς ἡμῶν ἑκάστου τίς ἐστι γονεύς, οὕτω συμπάσης τῆς*

τούτου] i. e. the surplus, the Theoric Fund.

κ. ποιοῦσιν] "as they have perfect right." 21. 212, *εἰσὶ .... εἰς τὰ μάλιστα αὐτοὶ πλούσιοι καὶ καλῶς ποιοῦσι*, where see Spalding's note.

§ 39. **τί .. μαθόντες**] Madv. 176 *b*, r.; Don. p. 382. "what then makes us reproach one another with this, and employ it as an excuse for ..?"

πλὴν εἰ] 3. 18. *μή*, which Bekk. had after *εἰ*, he now omits with S.

φθονῶ has here a dat. of the thing, as in Isocr. 8. 124, *οὐκ ἀγανακτοῦμεν, οὐδὲ φθονοῦμεν ταῖς εὐπραγίαις αὐτῶν.* Id. 5. 131. "unless we grudge the relief which has been given by fortune to the needy."

οὔτ' ἀξιῶ] "nor do I think it right." sc. *αἰτιάσασθαι.* 8. 46, *χρήματα δ' εἰσφέρειν καὶ τοὺς συμμάχους ἀξιοῦν.* 19. 98, and ib., *ἀφίημι Αἰσχίνην καὶ ὑμᾶς συμβουλεύω.*

§ 40. **ὥστε ... οὐ φάσκοντα**] a not uncommon syntax: cf. 3. 1. Redh. quotes Isae. 9. 16, *ἐπιδείξω .. οὕτω σφόδρα .. μισοῦντα τοῦτον, ὥστε πολὺ δὴ θᾶττον διατιθέμενον.* "for neither in private families do I find the grown-up son behaving so .. or any one in the world so wanting in right feeling or so unreasonable as to declare that unless all will do just what he does, he will do nothing himself." **τῶν ὄντων**, sc. *ἀνθρώπων.* So Whiston, who yet tr. "consistent with his position."

τῆς κακώσεως] cf. *Gr. and Rom. Ant.* The *ἀγών* being *τιμητός*, the penalty might be fixed at death: cf. Lys. 13, 91.

ἔρανον] "for a man ought, I take it, to bring dutifully to his p. the contribution assigned both by nature and by the law, and pay it cheerfully." On the *Ἔρανος* in general see Böckh, *Publ. Econ.* p. 345, Engl. Tr.; *Gr. and Rom. Ant.* s. v.; cf. Ps. Dem. 25. 21; 21. 101, with Buttmann's note.

§ 41. **ἑνὸς .. τίς**] "as then each of us has a parent, so ought we to look upon the collective people as the common parent of the state (and therefore entitled to all due maintenance), and so far from depriving them of any part of what the state gives them, we ought, if even there were none of these resources, to look out for other means of preventing .."

πόλεως κοινοὺς δεῖ γονέας τοὺς σύμπαντας ἡγεῖσθαι, καὶ προσήκει τούτους οὐχ ὅπως ὧν ἡ πόλις δίδωσιν ἀφελέσθαι τι, ἀλλ' εἰ καὶ μηδὲν ἦν τούτων, ἄλλοθεν σκοπεῖν ὅπως μηδενὸς ὄντες ἐνδεεῖς περιοφθήσονται. 42. τοὺς μὲν τοίνυν εὐπόρους ταύτῃ χρωμένους τῇ γνώμῃ οὐ μόνον ἡγοῦμαι τὰ δίκαια ποιεῖν ἄν, ἀλλὰ καὶ τὰ λυσιτελῆ· τὸ γὰρ τῶν ἀναγκαίων τινὰ ἀποστερεῖν κοινῇ κακόνους ἐστὶ ποιεῖν πολλοὺς ἀνθρώπους τοῖς πράγμασιν· τοῖς δ' ἐν ἐνδείᾳ, δι' ὃ δυσχεραίνουσι τὸ πρᾶγμα οἱ τὰς οὐσίας ἔχοντες καὶ κατηγοροῦσι δικαίως, τοῦτ' ἀφελεῖν ἂν συμβουλεύσαιμι. 43. δίειμι δέ, ὥσπερ ἄρτι, τὸν αὐτὸν τρόπον καὶ ὑπὲρ τῶν εὐπόρων, οὐ κατοκνήσας εἰπεῖν τἀληθῆ. ἐμοὶ γὰρ οὐδεὶς οὕτως ἄθλιος οὐδ' ὠμὸς εἶναι δοκεῖ τὴν γνώμην, οὔκουν Ἀθηναίων γε, ὥστε λυπεῖσθαι ταῦτα λαμβάνοντας ὁρῶν τοὺς ἀπόρους καὶ τῶν ἀναγκαίων ἐνδεεῖς ὄντας. 44. ἀλλὰ ποῦ συντρίβεται τὸ πρᾶγμα καὶ ποῦ δυσχεραίνεται; ὅταν τὸ ἀπὸ τῶν κοινῶν ἔθος ἐπὶ τὰ

οὐχ ὅπως . . . ἀλλ'] cf. 6. 9.

§ 42. **χρ. τῇ γν.**] 4. 6.

ποιεῖν ἄν] Bekk. He now omits **ἄν** with S, and so Dind. It seems to be required by the argument,—"the wealthy then (as the result of the preceding argument) if they adopt this principle will, I think, not only do what is . ." Bekker's present reading can only mean "in adopting . . are doing . ." But this was just what he was urging them to do. I therefore retain **ἄν**.

κοινῇ] Mr. K. well tr. "is to unite them in disaffection to the commonwealth."

δι' ὅ] "which makes."

§ 43. **δίειμι**] "state the case in the same way on behalf of . ."

ἄθλιος] 3. 21. "such a wretch, or so hardhearted."

οὔκουν . . γε] "at any rate among ourselves." Soph. *Phil.* 907, *οὔκουν ἐν οἷς γε δρᾷς*. *Ant.* 992.

τοὺς ἀ. καί] a description of one and the same class. "the needy, who are in want of the necessaries of life."

§ 44. **ποῦ συντρίβεται**] "what is it in the thing that gives offence?" "where lies the grievance?" "Simile ductum de curribus in stadio currentibus, ad metam adhaerentibus, aut inter se complicatis eoque confractis." Reiske.

ὅταν τό] "when they see persons transferring the practice followed in regard to the public funds to private." The next section determines the sense of the passage. The rich were discontented on account of the confiscation to which their property was at any moment liable (cf. Böckh, *Publ. Econ.* bk. 3, c. 14). *τὸν λέγοντα* is then the popular speaker who, in the interest of the people as he professed, proposed such appropriation of the estates of the rich, and was a favourite accordingly. Cf. 8. 69, *ὅστις μὲν . . . παριδὼν ἃ συνοίσει τῇ πόλει, κρίνει δημεύει, δίδωσι κατηγορεῖ . . .* Schäf. understands *τὸν λέγοντα* to mean the "dives coram populo causam agens."

ἴδια μεταβιβάζοντας ὁρῶσί τινας, καὶ μέγαν μὲν ὄντα παρ' ὑμῖν εὐθέως τὸν λέγοντα, ἀθάνατον δ' ἕνεκ' ἀσφαλείας, ἑτέραν δὲ τὴν κρύβδην ψῆφον τοῦ φανερῶς θορύβου. 45. ταῦτ' ἀπιστίαν, ταῦτ' ὀργὴν ἔχει. δεῖ γάρ, ὦ ἄνδρες Ἀθηναῖοι, δικαίως ἀλλήλοις τῆς πολιτείας κοινωνεῖν, τοὺς μὲν εὐπόρους εἰς μὲν τὸν βίον τὸν ἑαυτῶν ἀσφαλῶς ἔχειν νομίζοντας καὶ ὑπὲρ τούτων μὴ δεδοικότας, εἰς δὲ τοὺς κινδύνους κοινὰ ὑπὲρ τῆς σωτηρίας τὰ ὄντα τῇ πατρίδι παρέχοντας, τοὺς δὲ λοιποὺς τὰ μὲν κοινὰ κοινὰ νομίζοντας καὶ μετέχοντας τὸ μέρος, τὰ δὲ ἑκάστου ἴδια τοῦ κεκτημένου. οὕτω καὶ μικρὰ πόλις μεγάλη γίγνεται καὶ μεγάλη σώζεται. ὡς μὲν οὖν εἴποι τις ἄν, ἃ παρ' ἑκατέρων εἶναι δεῖ, ταῦτ' ἴσως ἐστίν· ὡς δὲ καὶ γένοιτ' ἂν ἐν νόμῳ, διορθώσασθαι δεῖ.

46. Τῶν δὲ παρόντων πραγμάτων καὶ τῆς ταραχῆς πολλὰ πόρρωθέν ἐστι τὰ αἴτια· ἃ εἰ βουλομένοις ὑμῖν ἀκούειν ἐστίν,

ἕνεκ' ἀσφ.] 3. 14.

ἑτέραν] "contradicts your openly expressed applause," which last words Schäf. explains to mean, "plausum coronae manifestum, qui divitem causam agentem nihil non sperare jubeat, quam spem post frustretur ἡ κρύβδην ψῆφος." Dobree understands the passage otherwise: "quum videant suasorem gratiâ florere poenae securum, quippe qui judicum suffragiis absolvatur, etsi clamore condemnetur. Alludit ad παρανόμων γραφάς." But this does not seem to agree with the context.

§ 45. **ἔχει**] "breed," "produce." 2. 3; supr. 28; infr. 46.

δικαίως] cf. Don. *New Cratyl.* § 290.

τοὺς μέν, κ.τ.λ.] "the wealthy believing themselves secure in regard to their fortunes, and without apprehension on that score (τούτων referring in a general way to τὸν βίον, 2. 3), and yet in times of danger putting their property at the service of the state for . ." cf. 14. 25 sq.

κοινά] 2. 30.

μ. τὸ μέρος] "receiving their share." Madv. 37 *a*, note.

ἴδια] "and private property as (exclusively) belonging to its owner." Cic. *de Off.* 1. 7, "justitiae primum munus est . . . ut communibus pro communibus utatur, privatis ut suis."

ὡς . . . εἴποι τις ἄν] cf. 6. 3. The meaning is, "this is perhaps a fair statement of the duties of each class; measures should be taken for securing the performance of them under the provisions of a law."

ἐν] "according to," "in conformity with." Thuc. 1. 77. Pl. *Crit.* 121 B, ἐν τοῖς νόμοις βασιλεύειν. Pl. *Legg.* 9. 874 C, καθαρὸς ἔστω ἐν τῷ νόμῳ "lege."

§ 46. **πόρρωθεν**] "of long standing:" cf. § 1.

βουλομένοις . . ἐθέλω] 1. 1. On the dat. Madv. 38 *d*. "saepius dicitur κατ' ἔλλειψιν infinitivi (ἀκούειν)." Schäf. I rather think the full expression is the more common in Dem. Cf. 18. 11; 21. 130, and other passages collected by Weber, *Aristocr.* § 18.

ἐθέλω λέγειν. ἐξέστητε, ὦ ἄνδρες Ἀθηναῖοι, τῆς ὑποθέσεως ἐφ' ἧς ὑμᾶς οἱ πρόγονοι κατέλιπον, καὶ τὸ μὲν προΐστασθαι τῶν Ἑλλήνων καὶ δύναμιν συνεστηκυῖαν ἔχοντας πᾶσι τοῖς ἀδικουμένοις βοηθεῖν περίεργον ἐπείσθητε εἶναι καὶ μάταιον ἀνάλωμα ὑπὸ τῶν ταῦτα πολιτευομένων, τὸ δ' ἐν ἡσυχίᾳ διάγειν καὶ μηδὲν τῶν δεόντων πράττειν, ἀλλὰ προϊεμένους καθ' ἓν ἕκαστον πάντα ἑτέρους ἐᾶσαι λαβεῖν, θαυμαστὴν εὐδαιμονίαν καὶ πολλὴν ἀσφάλειαν ἔχειν ᾤεσθε. 47. ἐκ δὲ τούτων παρελθὼν ἐπὶ τὴν τάξιν ἐφ' ἧς ὑμῖν τετάχθαι προσῆκεν ἕτερος, οὗτος εὐδαίμων καὶ μέγας καὶ πολλῶν κύριος γέγονεν, εἰκότως· πρᾶγμα γὰρ ἔντιμον καὶ μέγα καὶ λαμπρόν, καὶ περὶ οὗ πάντα τὸν χρόνον αἱ μέγισται τῶν πόλεων πρὸς αὑτὰς διεφέροντο, Λακεδαιμονίων μὲν ἠτυχηκότων, Θηβαίων δὲ ἀσχόλων διὰ τὸν Φωκικὸν πόλεμον γενομένων, ἡμῶν δὲ ἀμελούντων ἔρημον ἀνείλετο. 48. τοιγάρτοι τὸ μὲν φοβεῖσθαι τοῖς ἄλλοις, τὸ δὲ συμμάχους πολλοὺς ἔχειν καὶ δύναμιν μεγάλην ἐκείνῳ περιγέγονε, καὶ τοσαῦτα πράγματα καὶ τοιαῦτα ἤδη περιέστηκε τοὺς Ἕλληνας ἅπαντας ὥστε μηδ' ὅ τι χρὴ συμβουλεύειν εὔπορον εἶναι.

49. Ὄντων δ', ὦ ἄνδρες Ἀθηναῖοι, τῶν παρόντων πραγμάτων, ὡς ἐγὼ κρίνω, φοβερῶν οὐδένες ἐν μείζονι κινδύνῳ τῶν

ὑποθέσεως] "the principle," the subjective side of the τάξις of the next section. S γρ. has τάξεως here.

προΐστασθαι] cf. 4. 3, note to προσηκόντως.

συνεστηκυῖαν] 8. 46. "standing."

ἐπείσθητε] "have let yourselves be persuaded."

τῶν ταῦτα π.] "by the politicians of these views," "of this school;" the party referred to in 3. 22 sq. With the expression comp. 3. 29.

καθ' ἓν ἕ.] "one after another." cf. 1. 14.

ἔχειν] "carries with it." supr. 44.

§ 47. **ἕτερος**] "but in consequence of these things another (a stranger) has stepped forward into the position you ought to have filled and become . ." cf. 8. 67.

καὶ περὶ οὗ] 9. 22, where however the subject is differently treated. The ἔντιμον καὶ μέγα καὶ λαμπρόν here is the honour of being the recognized προστάτης of Hellas, which Philip is here supposed to have gained at the end of the war, but which Dem. would never have admitted.

Λ. μὲν ἠτυχ., κ.τ.λ.] borrowed from 3. 27.

ἔρημον] "uncontested." 3, l. c.

§ 48. **περιγέγονε**] "the result to others is alarm, to himself the possession of many allies and great power; and difficulties so many and various encompass the Hellenes, that it is not even easy to know what advice to give."

§ 49. **οὐδένες**] 1. 19.

πάντων εἰσὶν ὑμῶν, οὐ μόνον τῷ μάλιστα ὑμῖν ἐπιβουλεύειν Φίλιππον, ἀλλὰ καὶ τῷ πάντων ἀργότατα αὐτοὶ διακεῖσθαι. εἰ τοίνυν τὸ τῶν ὠνίων πλῆθος ὁρῶντες καὶ τὴν εὐετηρίαν τὴν κατὰ τὴν ἀγοράν, τούτοις κεκήλησθε ὡς ἐν οὐδενὶ δεινῷ τῆς πόλεως οὔσης, οὔτε προσηκόντως οὔτ' ὀρθῶς τὸ πρᾶγμα κρίνετε· 50. *ἀγορὰν μὲν γὰρ ἄν τις καὶ πανήγυριν ἐκ τούτων ἢ φαύλως ἢ καλῶς κατεσκευάσθαι κρίνοι· πόλιν δ' ἣν ὑπείληφεν, ὃς ἂν τῶν Ἑλλήνων ἄρχειν ἀεὶ βούληται, μόνην ἂν ἐναντιωθῆναι καὶ τῆς πάντων ἐλευθερίας προστῆναι, οὐ μὰ Δί' ἐκ τῶν ὠνίων, εἰ καλῶς ἔχει, δοκιμάζειν δεῖ, ἀλλ' εἰ συμμάχων εὐνοίᾳ πιστεύει καὶ τοῖς ὅπλοις ἰσχύει, ταῦθ' ὑπὲρ τῆς πόλεως δεῖ σκοπεῖν· ἃ σφαλερῶς ὑμῖν καὶ οὐ καλῶς ἅπαντα ἔχει.* 51. *γνοίητε δ' ἄν, εἰ σκέψαισθε ἐκείνως. πότε μάλιστα ἐν ταραχῇ τὰ τῶν Ἑλλήνων γέγονε πράγματα; οὐδένα γὰρ χρόνον ἄλλον ἢ τὸν νυνὶ παρόντα οὐδ' ἂν εἷς εἴποι. τὸν μὲν γὰρ ἄλλον ἅπαντα εἰς δύο ταῦτα διῄρητο τὰ τῶν Ἑλλήνων, Λακεδαιμονίους καὶ ἡμᾶς, τῶν δ' ἄλλων Ἑλλήνων οἳ μὲν ἡμῖν οἳ δὲ ἐκείνοις ὑπήκουον. βασιλεὺς δὲ καθ' αὐτὸν μὲν ὁμοίως ἅπασιν ἄπιστος ἦν, τοὺς δὲ*

τῷ . . . ἐπιβ] supr. § 11 sq.

ἀργ. . . δ.] 6. 3.

τὸ . . πλῆθος] Benseler omits *τό* with S. The omission is obviously due to the following *τῶν*. The art. cannot be dispensed with.

εὐετηρίαν . . ἀγοράν] "pretiorum salubritatem." Reiske. cf. Thuc. 2. 38; Isocr. 4. 42, *ἐμπόριον γὰρ ἐν μέσῳ τῆς Ἑλλάδος τὸν Πειραιᾶ κατεσκευάσατο, τοσαύτην ἔχονθ' ὑπερβολήν, ὥσθ' ἃ παρὰ τῶν ἄλλων ἓν παρ' ἑκάστων χαλεπόν ἐστι λαβεῖν, ταῦθ' ἅπαντα παρ' αὐτῆς ῥᾴδιον εἶναι πορίσασθαι.*

κεκήλησθε ὡς] "have let yourselves be beguiled into thinking." Madv. 181, r. 2.

§ 50. **πανήγυριν**] "fair." cf. Bekker's *Charicles*, p. 227, Engl. tr.

πόλιν δ'] "but for a city which every successive aspirant to dominion over Hellas (9. 37) has deemed could alone oppose him, and stand forward in defence of the liberty of all, its prosperity assuredly ought not to be tested by the abundance of its market wares, but whether . . ., these, I say, are the questions one ought to consider in regard to such a city, and these . ." cf. 6. 10.

καὶ οὐ καλῶς ἅπαντα ἔχει] Bekk. st. from F Υ Ω; Bekk. *καὶ οὐδαμῶς ἅπαντα κ. ἔχει*, and so Vöm. and Dind. S pr. m. has *καὶ οὐδαμῶς ἅπαντα ἔχει*, obviously a distortion of the reading in F Υ Ω.

§ 51. **γνοίητε, κ.τ.λ**] Madv. 135.

οὐδένα γάρ] "certainly no one could name any other than . ."

εἰς δ. ταῦτα διῄρητο] S omits *εἰς δ. ταῦτα* and has *διῃρεῖτο*: it omits also *δ'* after *τῶν*. "was divided into the two parties of the L. and ourselves." Thuc. 1. 1; Id. 3. 82 init.

δύο ταῦτα] cf. § 4.

καθ' αὐτόν] "upon his own account."

κρατουμένους τῷ πολέμῳ προσλαμβάνων, ἄχρι οὗ τοῖς ἑτέροις ἐξ ἴσου ποιήσαι, διεπιστεύετο, ἔπειτ' οὐχ ἧττον αὐτὸν ἐμίσουν οὓς σώσειε τῶν ὑπαρχόντων ἐχθρῶν ἐξ ἀρχῆς. 52. νῦν δὲ πρῶτον μὲν βασιλεὺς ἅπασι τοῖς Ἕλλησιν οἰκείως ἔχει, καὶ πάντων δὴ ἥκιστα ἡμῖν, ἄν τι μὴ νῦν ἐπανορθωσώμεθα· ἔπειτα προστασίαι πολλαὶ καὶ πανταχόθεν γίγνονται, καὶ τοῦ πρωτεύειν ἀντιποιοῦνται μὲν πάντες, ἀφεστᾶσι δ' ἔνιοι καὶ φθονοῦσι καὶ ἀπιστοῦσιν ἑαυτοῖς, οὐχ ὡς ἔδει, καὶ γεγόνασι καθ' αὑτοὺς ἕκαστοι, Ἀργεῖοι Θηβαῖοι Λακεδαιμόνιοι Κορίνθιοι Ἀρκάδες ἡμεῖς. 53. ἀλλ' ὅμως εἰς τοσαῦτα μέρη καὶ τοσαύτας δυναστείας διῃρημένων τῶν Ἑλληνικῶν πραγμάτων, εἰ δεῖ τἀληθῆ μετὰ παρρησίας εἰπεῖν, τὰ παρ' οὐδέσι τούτων ἀρχεῖα καὶ βουλευτήρια ἐρημότερα ἄν τις ἴδοι τῶν Ἑλληνικῶν πραγμάτων ἢ τὰ παρ' ἡμῖν, εἰκότως· οὔτε γὰρ φιλῶν οὔτε πιστεύων οὔτε

προσλαμβάνων] "he used to take to him (take up the cause of) those who were getting worsted in war, and retain their confidence till he put them on an equality with . ."

ἄχρι οὗ . . π.] Madv. 114 *c*, r. 1. Vöm. and Benseler read *ἄχρις*, to avoid the hiatus.

οὓς σώσειε] 9. 45, *οὓς αἴσθοιντο.*

τῶν ὑ. ἐχ. ἐξ ἀρχῆς] Mr. K. inadvertently tr. "*his* original enemies." The meaning clearly is the "original enemies" of the parties succoured.

§ 52. **καὶ πάντων**] "exspectes *ἀλλὰ πάντων*. Sed Graeci scriptores enuntiationes negantes, quarum de genere nostra est, aientibus persaepe jungunt per copulativam *καί*." Schäf. The meaning is, "the king is on friendly terms with all the H. and therefore with us; but with us least of all, unless we do something to put things on a better footing." *καί* therefore may be tr. "though."

προστασίαι] Instead of Athens being acknowledged as the champion of Hellas, "protectorates are starting up in great numbers on all sides." On all sides states were aspiring *προΐστασθαι τῶν* 'Ε., but on condition that they had the hegemony. supr. 6, *οἱ μὲν ὑπὲρ τῆς ἡ. ἡμῖν ἀντιλέγουσιν.*

ἀφεστᾶσι] "have seceded," "hold themselves aloof."

ἑαυτοῖς] "one another." cf. 4. 10.

οὐχ ὡς ἔδει] "secus quam oportebat." 18. 271, *φοράν τινα τῶν πραγμάτων χαλεπὴν καὶ οὐχ οἵαν ἔδει.* On *οὐχ* cf. 3. 1; 4. 38, *ὡς οὐκ ἔδει.*

§ 53. **δυναστείας**, used in § 4 in a more strictly political sense, here as referring to the states just mentioned means "powers," "leaderships." cf. Isocr. 4. 22, where the word is used as = *ἡγεμονία.*

διῃρ. τῶν 'Ε. πρ.] "the politics of H.," or simply "Hellas:" cf. Thuc. 1. 110 in.

οὐδέσι] 1. 19. "there are none whose town-halls and council-chambers one would see more deserted by H. politics . ."

ἴδοι τῶν 'Ε. πρ.] cf. 18. 59; 3. 25.

φιλῶν] "from love."

φοβούμενος οὐδεὶς ἡμῖν διαλέγεται. 54. αἴτιον δὲ τούτων οὐχ ἕν, ὦ ἄνδρες Ἀθηναῖοι, (ῥᾴδιον γὰρ ἂν ἦν ὑμῖν μεταθεῖναι), ἀλλὰ πολλὰ καὶ παντοδαπὰ ἐκ παντὸς ἡμαρτημένα τοῦ χρόνου, ὧν τὸ καθ' ἕκαστον ἐάσας, εἰς ὃ πάντα συντείνει λέξω, δεηθεὶς ὑμῶν, ἂν λέγω τἀληθῆ μετὰ παρρησίας, μηδὲν ἀχθεσθῆναί μοι. πέπραται τὰ συμφέροντα ἐφ' ἑκάστου τῶν καιρῶν, καὶ μετειλήφατε ὑμεῖς μὲν τὴν σχολὴν καὶ τὴν ἡσυχίαν, ἐφ' ὧν κεκηλημένοι τοῖς ἀδικοῦσιν οὐ πικρῶς ἔχετε, ἕτεροι δὲ τὰς τιμὰς ἔχουσιν. 55. καὶ τὰ μὲν περὶ τἄλλα οὐκ ἄξιον ἐξετάσαι νῦν· ἀλλ' ἐπειδάν τι τῶν πρὸς Φίλιππον ἐμπέσῃ, εὐθὺς ἀναστάς τις λέγει ὡς οὐ δεῖ ληρεῖν οὐδὲ γράφειν πόλεμον, παραθεὶς εὐθέως ἑξῆς τὸ τὴν εἰρήνην ἄγειν ὡς ἀγαθὸν καὶ τὸ τρέφειν μεγάλην δύναμιν ὡς χαλεπόν, καὶ "διαρπάζειν τινὲς τὰ χρήματα βούλονται," καὶ ἄλλους λόγους ὡς οἷόν τε ἀληθεστάτους λέγουσιν. 56. ἀλλὰ δεῖ δήπου τὴν μὲν εἰρήνην ἄγειν οὐχ ὑμᾶς πείθειν,

διαλέγεται] 2. 6.

§ 54. **αἴτιον δέ**] cf. 9. 2. "and this state of things comes not from a single cause, but from errors many and various committed throughout times gone by."

ἐκ π. . . τοῦ χρ.] 4. 1.

ὧν . . ἐάσας] "waiving an enumeration."

μηδὲν ἀχθ.] cf. 9. 3.

ἐφ' ἑ. τῶν κ.] "on the occasion of each of your . ." "upon every opportunity." 9. 38. Benseler reads ἀφ' from S—a mere clerical error elevated to the dignity of a new reading.

μετειλήφατε] "have received as your share." Madv. 57, note.

τὴν σχολήν] 8. 53, *ἐκ δὲ τούτων περιγίγνεται ὑμῖν μὲν ἡ σχολὴ καὶ τὸ μηδὲν ἤδη ποιεῖν . . τούτοις δὲ αἱ χάριτες καὶ ὁ μισθὸς ὁ τούτων.*

κεκηλημένοι] supr. 49.

ἕτεροι] "intelligendi sunt proditores a Philippo corrupti." Schäf.

τὰς τ.] "while others get the rewards," = the *ὁ μισθός* of the pass. just quoted.

§ 55. **καὶ . . ἀλλ'**] cf. 9. 59.

τὰ . . περὶ τἄλλα] "the circumstances of the other cases." 8. 52.

τι τῶν πρὸς Φ.] "any of the questions between us and P." 14. 2, *ὡς γνώμης ἔχω περὶ τῶν πρὸς βασιλέα*, and ib. § 6.

ἐμπέσῃ] "comes up," "is started." Pl. *Rep.* I. 354 B, *λόγου ἐμπεσόντος ὅτι . .* Also of the speaker, 18. 42, *ἀλλὰ γὰρ ἐμπέπτωκα εἰς λόγους.*

τις] one of the peace-at-any-price party.

γράφειν π.] supr. § 18.

παραθεὶς . . ἑξῆς] "going on immediately to say 'what a blessing it is to be at peace. . .'" For *τὸ τὴν εἰρ.* Bens. had *τῷ* . . from S.

ὡς οἷόν τε ἀληθεστάτους] Bekk. st. from S; *ὡς οἴονται ἀλ.* Bekk.

§ 56. **ἀλλὰ δεῖ**] "but surely it is not *you* that need to be persuaded to keep the peace—you that sit persuaded already—but the person who is committing hostilities." For *οἵ* Bekk. had *οἵ γε*. He now omits *γε*, with S.

οἱ πεπεισμένοι κάθησθε, ἀλλὰ τὸν τὰ τοῦ πολέμου πράττοντα· ἂν γὰρ ἐκεῖνος πεισθῇ, τά γε ἀφ' ὑμῶν ὑπάρχει· νομίζειν δ' εἶναι χαλεπὰ οὐχ ὅσα ἂν εἰς σωτηρίαν δαπανῶμεν, ἀλλ' ἃ πεισόμεθ' ἂν μὴ ταῦτ' ἐθέλωμεν ποιεῖν, καὶ τὸ διαρπασθήσεσθαι τὰ χρήματα τῷ φυλακὴν εὑρεῖν δι' ἧς σωθήσεται κωλύειν, οὐχὶ τῷ τοῦ συμφέροντος ἀποστῆναι. 57. καίτοι ἔγωγε ἀγανακτῶ καὶ τοῦτο, εἰ τὰ μὲν χρήματα λυπεῖ τινὰς ὑμῶν εἰ διαρπασθήσεται, ἃ καὶ φυλάττειν καὶ κολάζειν τοὺς ἁρπάζοντας ἐφ' ὑμῖν ἐστί, τὴν δὲ Ἑλλάδα πᾶσαν ἐφεξῆς οὑτωσὶ Φίλιππος ἁρπάζων οὐ λυπεῖ, καὶ ταῦτ' ἐφ' ὑμᾶς ἁρπάζων. 58. τί ποτ' οὖν, ὦ ἄνδρες Ἀθηναῖοι, τὸν μὲν οὕτω φανερῶς ἀδικοῦντα καὶ πόλεις καταλαμβάνοντα οὐδεὶς πώποτε τοῦτον εἶπεν ὡς ἀδικεῖ καὶ πόλεμον ποιεῖ, τοὺς δὲ μὴ ἐπιτρέπειν μηδὲ προΐεσθαι ταῦτα συμβουλεύοντας, τούτους πόλεμον ποιεῖν φασίν; ὅτι τὴν αἰτίαν τῶν ἐκ τοῦ πολέμου συμβησομένων δυσχερῶν (ἀνάγκη γάρ, ἀνάγκη πολλὰ λυπηρὰ ἐκ τοῦ πολέμου γίγνεσθαι) τοῖς ὑπὲρ ὑμῶν τὰ βέλτιστα λέγειν οἰομένοις ἀναθεῖναι βούλονται. 59. ἡγοῦνται γάρ, ἐὰν μὲν ὑμεῖς ὁμοθυμαδὸν ἐκ μιᾶς γνώμης Φίλιππον ἀμύνησθε, κἀκείνου κρατήσειν ὑμᾶς καὶ αὐτοῖς οὐκ ἔσεσθαι μισθαρνεῖν, ἂν δ' ἀπὸ τῶν πρώτων

τά γε ἀφ' ὑμ. ὑπ.] 8. 5, *τά γε ἀφ' ὑμῶν ἕτοιμα ὑπάρχοντα ὁρῶ.* "quae quidem a vobis praestanda;" "*your* part," "you are quite ready on your part."

καὶ τό] "and prevent that 'plundering the treasury' they talk of (supr. 55) by devising means for its safe keeping, not by withdrawing from our interest." cf. 8. 53, 54.

§ 57.] **ἀγ. . . τοῦτο**] Madv. 27; Heind. Pl. *Phaed.* § 21. "yet this too moves my indignation that some of you are pained at the possible embezzlement . . (on *εἰ δ.* Madv. 132 *d*), but are not pained to see P. plundering all H. in detail in the way he is doing, and plundering it moreover in order to attack you."

For **καὶ τοῦτο** Dem. has (8. 55) *καὶ αὐτὸ τοῦτο*, and so Bekk. He now omits *αὐτό*, with F S and pr. Υ.

οὑτωσί] 1. 20; supr. 34. Observe the *οὐ* which legitimately follows *εἰ*, "that." Madv. 194 *c*, and 202, r., and note to 1. 24.

§ 58. **τί ποτ'**] "why then, I ask, is it that of the man . . has said that . ."

ὡς ἀδικεῖ] Madv. 159, r. 3.

πόλ. ποιεῖ] Bekk.; *πολεμοποιεῖ* Dind., as Xen. *Hell.* 5. 2. 30, *λαμβάνω τουτονὶ Ἰσμήνιον ὡς πολεμοποιεῖ.*

ἀναθεῖναι] "cast upon." 18. 17, *τὰ πεπραγμένα . . ἀνατιθεὶς ἐμοί.*

§ 59. **ὁμ. ἐκ μιᾶς γν.**] cf. on 3. 6. "heartily out of one mind," "with one heart and mind." Dind. encloses *ἐκ μ. γνώμης* in brackets.

ἀπὸ . . θ.] "if on the first alarm

θορύβων αἰτιασάμενοί τινας πρὸς τὸ κρίνειν τράπησθε, αὐτοὶ μὲν τούτων κατηγοροῦντες ἀμφότερ' ἕξειν, καὶ παρ' ὑμῖν εὐδοκιμήσειν καὶ παρ' ἐκείνου χρήματα λήψεσθαι, ὑμᾶς δ' ὑπὲρ ὧν δεῖ παρὰ τούτων δίκην λαβεῖν, παρὰ τῶν ὑπὲρ ὑμῶν εἰρηκότων λήψεσθαι. 60. *αἱ μὲν ἐλπίδες αἱ τούτων αὗται, καὶ τὸ κατασκεύασμα τὸ τῶν αἰτιῶν, ὡς ἄρα βούλονταί τινες πόλεμον ποιῆσαι· ἐγὼ δ' οἶδα ἀκριβῶς ὅτι οὐ γράψαντος Ἀθηναίων οὐδενὸς πόλεμον πολλὰ Φίλιππος ἔχει τῶν τῆς πόλεως καὶ νῦν εἰς Καρδίαν πέπομφε βοήθειαν. εἰ μέντοι βουλόμεθ' ἡμεῖς μὴ προσποιεῖσθαι πολεμεῖν ἡμῖν ἐκεῖνον, ἀνοητότατος πάντων ἂν εἴη εἰ τοῦτ' ἐξελέγχοι· ὅταν γὰρ οἱ ἀδικούμενοι ἀρνῶνται, τί τῷ ἀδικοῦντι προσήκει;* 61. *ἀλλ' ἐπειδὰν ἐφ' ἡμᾶς αὐτοὺς ἴῃ, τί φήσομεν τότε; ἐκεῖνος μὲν γὰρ οὐ πολεμεῖν, ὥσπερ οὐδὲ Ὠρείταις τῶν στρατιωτῶν ὄντων ἐν τῇ χώρᾳ, οὐδὲ Φεραίοις πρότερον, πρὸς τὰ τείχη προσβάλλων αὐτῶν, οὐδ' Ὀλυνθίοις ἐξ ἀρχῆς, ἕως ἐν αὐτῇ τῇ χώρᾳ τὸ στράτευμα παρῆν ἔχων. ἢ καὶ τότε τοὺς ἀμύνεσθαι κελεύοντας πόλεμον ποιεῖν φήσομεν; οὐκοῦν ὑπόλοιπον δουλεύειν· οὐ γὰρ ἄλλο γε οὐδὲν ἔνι.*

you arraign certain persons, and occupy yourselves with bringing them to trial, they by accusing them will secure both advantages, be popular with you . ."

ἀμφ. . . καὶ . . καί] 1. 14.

§ 60. **αἱ μέν**, *κ.τ.λ.*] "such are the hopes of these men, such the contrivance of their charges that . ." Madv. 10.

For **πολλά** Dem. 8. 58 has *καὶ ἄλλα πολλὰ Φ.*, which is Dindorf's reading here.

εἰς Καρδίαν] cf. 9. 35.

μὴ προσποιεῖσθαι] "to pretend that he is not," "assume that he is not." 6. 33, *οὐχὶ βουλοίμην*. In 8. 58 the emphasis of the last words of the sentence is different. For *ἡμῖν ἐκεῖνον*, Dem. has *αὐτὸν ἡμῖν*.

ἀρνῶνται] sc. *ἀδικούμενοι*. Compare with Schäfer Eur. *Alc.* 1177, *οὐ γὰρ εὐτυχῶν ἀρνήσομαι*, where Monk quotes *Orest.* 1597, *ἀρνεῖ κατακτὰς κἀφ' ὕβρει λέγεις τάδε.*

τί . . . προσήκει] Redh. understands *ὁμολογεῖν* from the preceding *ἀρνῶνται*, as 19. 82, *μὴ δὴ ταῦτα λέγειν αὐτὸν ἐᾶτε, ἀλλ' ὡς οὐκ ἀπολώλασι Φωκεῖς δεικνύναι*, sc. *κελεύετε*. It is not necessary to supply any thing. "what should the perpetrator of the wrong do?"

§ 61.] For **ἐφ' ἡμᾶς αὐτούς** Dem. (8. 59) has *ἐπ' αὐτοὺς ἡμᾶς*.

μὲν γάρ] cf. 9. 17. On the subject of this section cf. 9. 10 sq. "he of course will protest that he is not making war, as he did to . . as he did to the Ph. before, when he was assaulting their walls, and to the Ol. at first, until he was actually in their territory at the head of his army."

οὐ] i. e. *οὐ φήσει π.*

π. ποιεῖν] supr. 58; 9. 7.

οὐ γὰρ ἄλλο . . . . ἔνι] 8. 59, *οὐ*

62. Καὶ μὴν οὐχ ὑπὲρ τῶν ἴσων ὑμῖν καί τισι τῶν ἄλλων ἀνθρώπων ἔσθ' ὁ κίνδυνος· οὐ γὰρ ἐφ' αὐτῷ ποιήσασθαι τὴν πόλιν βούλεται Φίλιππος ὑμῶν, οὔ, ἀλλ' ὅλως ἀνελεῖν. οἶδε γὰρ ἀκριβῶς ὅτι δουλεύειν μὲν ὑμεῖς οὔτ' ἐθελήσετε οὔτ', ἂν ἐθέλητε, ἐπιστήσεσθε· ἄρχειν γὰρ εἰώθατε· πράγματα δὲ παρασχεῖν αὐτῷ, ἂν καιρὸν λάβητε, πλείω τῶν ἄλλων ἀνθρώπων ἁπάντων δυνήσεσθε. διὰ ταῦτα ὑμῶν οὐχὶ φείσεται, εἴπερ ἐγκρατὴς γενήσεται. 63. ὡς οὖν ὑπὲρ τῶν ἐσχάτων ἐσομένου τοῦ ἀγῶνος ὑμῖν, οὕτω προσήκει γιγνώσκειν, καὶ τοὺς πεπρακότας αὑτοὺς ἐκείνῳ φανερῶς ἀποτυμπανίσαι· οὐ γὰρ ἔστιν, οὐκ ἔστι τῶν ἔξω τῆς πόλεως ἐχθρῶν κρατῆσαι πρὶν ἂν τοὺς ἐν αὐτῇ τῇ πόλει κολάσητε ἐχθρούς, ἀλλ' ἀνάγκη τούτοις ὥσπερ προβόλοις προσπταίσαντας ὑστερίζειν ἐκείνων. 64. πόθεν οἴεσθε νῦν αὐτὸν ὑβρίζειν ὑμᾶς (οὐδὲν γὰρ ἄλλο ἔμοιγε δοκεῖ ποιεῖν ἢ τοῦτο) καὶ τοὺς μὲν ἄλλους εὖ ποιοῦντα, εἰ μηδὲν ἄλλο, ἐξαπατᾶν, ὑμῖν δὲ ἀπειλεῖν ἤδη. οἷον Θετταλοὺς πολλὰ δοὺς ὑπηγάγετο εἰς

γὰρ ἄλλο γ' οὐδέν ἐστι μεταξὺ τοῦ μήτ' ἀμύνεσθαι μήτ' ἄγειν ἡσυχίαν ἐᾶσθαι.

§ 62. **ὑπὲρ τῶν ἴσων**] "for an equal risk." Thuc. 2. 42, *διδασκαλίαν τε ποιούμενος μὴ περὶ ἴσου ὑμῖν εἶναι τὸν ἀγῶνα καὶ οἷς τῶνδε μηδὲν ὑπάρχει ὁμοίως.* For *τισι τῶν ἄλλων*, which is feeble, Dem. has *τοῖς ἄλλοις*, which is obviously required to give full rhetorical force to the argument.

οὐ γὰρ . . οὔ] (the second *οὔ* is wanting in 8. 60). Cf. Dem. 21. 112, *οὐ μέτεστι τῶν ἴσων, οὐ μέτεστιν, οὔ.* Soph. *Aj.* 970.

ἐθελήσετε] "consent to be subject, nor if you did would you know how."

§ 63. **ὡς . . . οὕτω**] cf. 4. 16. Thuc. 7. 15, *ὡς τῶν ἡγεμόνων ὑμῖν μὴ μεμπτῶν γεννημένων οὕτω τὴν γνώμην ἔχετε.* Don. *Gr. Gr.* p. 605. "you ought then to make up your minds that the struggle will be one for life and death." For *ἐσομένου* 8. 61 has the more forcible *ὄντος.* Bekk. had *φανερῶς μισεῖν καὶ ἀποτυμπανίσαι.* He now omits *μισεῖν καί,* with S Υ.

ἀποτυμπανίσαι] 9. 61.

οὐ γὰρ . . ἐχθρούς] taken from 8. 61; 9. 53.

προβόλοις] Ps. Dem. 25. 84, *μὴ δὴ πρὸς οὓς αὐτὸς ἔχωσας λιμένας καὶ προβόλων ἐνέπλησας, πρὸς τούτοις προσορμίζου.* On account of *προσπταίσαντες* we must understand the word here in a metaphorical sense—"stumbling-blocks," "stones in the way."

ὑ. ἐκείνων] "and so be too late for the others," i. e. your foreign enemies.

§ 64. **καὶ τοὺς μέν**] "and whilst by conferring benefits on them he deceives the rest, if nothing else (19. 98, *ἡ ἀπολογία, καὶ εἰ μηδὲν ἄλλο, τοὔνομα γοῦν ἔχει φιλάνθρωπον*), has begun (*ἤδη*) to threaten you."

πολλά] 2. 7; 6. 22.

ὑπήγαγετο] "artfully led them on," "lured them"—the middle of

τὴν νῦν παροῦσαν δουλείαν· οὐδ' ἂν εἰπεῖν δύναιτο οὐδεὶς ὅσα τοὺς ταλαιπώρους Ὀλυνθίους πρότερον δοὺς Ποτίδαιαν ἐξηπάτησε καὶ πολλὰ ἕτερα· Θηβαίους τὰ νῦν ὑπάγει τὴν Βοιωτίαν αὐτοῖς παραδοὺς καὶ ἀπαλλάξας πολέμου πολλοῦ καὶ χαλεποῦ· 65. ὥστε καρπωσάμενοί τινα ἕκαστοι τούτων πλεονεξίαν οἱ μὲν ἤδη πεπόνθασιν ἃ δὴ πεπόνθασιν, οἱ δ' ὅ τι ἂν ποτε συμβῇ πείσονται. ὑμεῖς δὲ ὧν μὲν ἀπεστέρησθε σιωπῶ· ἀλλ' ἐν αὐτῷ τῷ τὴν εἰρήνην ποιήσασθαι πόσα ἐξηπάτησθε, πόσων ἀπεστέρησθε. οὐχὶ Φωκέας, οὐ Πύλας, οὐχὶ τὰ ἐπὶ Θρᾴκης, Δορίσκον, Σέρριον, τὸν Κερσοβλέπτην αὐτόν; οὐ νῦν Καρδίαν ἔχει καὶ ὁμολογεῖ; 66. τί ποτ' οὖν ἐκείνως τοῖς ἄλλοις καὶ ὑμῖν τοῦτον τὸν τρόπον προσφέρεται; ὅτι ἐν μόνῃ τῶν πασῶν πόλεων τῇ ὑμετέρᾳ ἄδεια ὑπὲρ τῶν ἐχθρῶν λέγειν δέδοται, καὶ λαβόντα χρήματα αὐτὸν ἀσφαλές ἐστι λέγειν παρ' ὑμῖν, κἂν ἀφῃρημένοι τὰ ὑμέτερα αὐτῶν ἦτε. 67. οὐκ ἦν ἀσφαλὲς λέγειν ἐν Ὀλύνθῳ τὰ Φιλίππου μὴ συνευπεπονθότων τῶν πολλῶν Ὀλυνθίων τῷ Ποτίδαιαν καρποῦσθαι· οὐκ ἦν ἀσφαλὲς λέγειν ἐν Θετταλίᾳ τὰ Φιλίππου μὴ συνευπεπονθότος τοῦ πλήθους τοῦ

course expressing that it was with a selfish object. 6. 31.

Ποτίδαιαν] 2. 7; 6. 20.

ὑπάγει] Bekk. st. from S: *ὑπάγεται* Bekk.

πολλοῦ] "tedious," i. e. the Phocian War. cf. Grote, 11. 520.

§ 65. **ὥστε, κ.τ.λ.**] "so that these people, after enjoying each of them a certain advantage, have some of them . ." cf. 6. 20 sq.

ἃ δὴ π.] Bekk. st. from S. "what we all know." 3. 8, *ἐχόντων ὡς ἔχουσι.* Dem. 8. 63 has **ἃ** *δὴ πάντες ἴσασιν*, and so Bekk. and Dind.

ὅ τι ἂν . . . σ.] "whatever may one day befall them." In 8. 69 we have *ὅταν πότε σ.*, "sooner or later."

ὑμεῖς δὲ . . . ἀλλ'] "and as to yourselves, to say nothing of . ." 9. 35.

ἐν αὐτῷ τῷ] 6. 7; 9. 15 sq.

Φωκέας] depending on *ἔχει*.

Καρδίαν] cf. 9. 16, 35. In 8. 64, *τὴν πόλιν τὴν Καρδιανῶν. ὡμολογεῖ*, i. e. *ἔχειν*.

§ 66.] For **τοῦτον τὸν τρ.** Dem. 8. 64 has *οὐ τὸν αὐτὸν τρ. ἡμῖν.*

ὅτι ἐν μ.] "because your city is the only one of them all in which liberty is allowed to speak for its enemies—the only one in which a man may safely after taking a bribe himself speak before you." ***αὐτόν*** to bring out the contrast between the hireling speaker and the people ***ἀφῃρημένοι.***

ἄδεια . . . λ.] 1. 15, *εἰς ἀνάγκην ποιεῖν.*

§ 67. **οὐκ ἦν**] "it was not safe at O. to speak in favour of P. without the people sharing the benefit by enjoying P." 6. 20.

Θετταλῶν τῷ τοὺς τυράννους ἐκβαλεῖν Φίλιππον αὐτοῖς καὶ τὴν πυλαίαν ἀποδοῦναι· οὐκ ἦν ἐν Θήβαις ἀσφαλές, πρὶν τὴν Βοιωτίαν ἀπέδωκε καὶ τοὺς Φωκέας ἀνεῖλεν. 68. *ἀλλ' Ἀθήνησιν οὐ μόνον Ἀμφίπολιν καὶ τὴν Καρδιανῶν χώραν ἀπεστερηκότος Φιλίππου, ἀλλὰ καὶ κατασκευάζοντος ἡμῖν ἐπιτείχισμα τὴν Εὔβοιαν καὶ νῦν ἐπὶ Βυζάντιον παριόντος ἀσφαλές ἐστι λέγειν ὑπὲρ Φιλίππου. καὶ γάρ τοι τούτων μὲν ἐκ πτωχῶν ἔνιοι ταχὺ πλούσιοι γίγνονται καὶ ἐξ ἀνωνύμων καὶ ἀδόξων ἔνδοξοι καὶ γνώριμοι, ὑμεῖς δὲ τοὐναντίον ἐκ μὲν ἐνδόξων ἄδοξοι ἐκ δ' εὐπόρων ἄποροι.* 69. *πόλεως γὰρ ἔγωγε πλοῦτον ἡγοῦμαι συμμάχους πίστιν εὔνοιαν, ὧν πάντων ὑμεῖς ἐστὲ ἄποροι· ἐκ δὲ τοῦ τούτων ὀλιγώρως ὑμᾶς ἔχειν καὶ ἐᾶν τοῦτον τὸν τρόπον τὰ πράγματα φέρεσθαι ὁ μὲν εὐδαίμων καὶ μέγας καὶ φοβερὸς πᾶσιν Ἕλλησι καὶ βαρβάροις, ὑμεῖς δ' ἔρημοι καὶ ταπεινοί, τῇ μὲν κατὰ τὴν ἀγορὰν εὐετηρίᾳ λαμπροί, τῇ δ' ὧν προσῆκε παρασκευῇ καταγέλαστοι.*

70. *Οὐ τὸν αὐτὸν δὲ τρόπον περί τε ὑμῶν καὶ περὶ αὑτῶν ἐνίους τῶν λεγόντων ὁρῶ βουλευομένους· ὑμᾶς μὲν γὰρ ἡσυχίαν ἄγειν φασὶ δεῖν, κἄν τις ὑμᾶς ἀδικῇ, αὐτοὶ δ' οὐ δύνανται παρ' ὑμῖν ἡσυχίαν ἄγειν οὐδενὸς αὐτοὺς ἀδικοῦντος. καίτοι λοιδορίας χωρίς, εἴ τις ἔροιτο "εἰπέ μοι, τί δὴ γιγνώσκων ἀκριβῶς Ἀριστόμηδες (οὐδεὶς γὰρ τὰ τοιαῦτ'*

ἐκβαλεῖν] 1. 12; 6. 20.

πυλαίαν] 6. 20.

Βοιωτίαν ἀπέδωκε] cf. 19. 141.

§ 68. **κατασκευάζοντος**] "in converting E. into a fortress against us (9. 17), and is now on his march to attack B." (9. 17, 34).

ἐκ πτωχῶν] 3. 29.

§ 69. **ἄποροι**] "bankrupt."

ὀλ. . . . ἔχειν] "regarding these things with indifference." Lys. 26. 9, *οὐκ ἄξιον τῆς δοκιμασίας ὀλιγώρως ἔχειν*. Don. § 453.

φέρεσθαι] In 8. 67 West., &c., read *στέρεσθαι*, with S and γρ F—a mere error of the copyist. "to take their course."

τῇ μέν] 8. 67, *τῇ τῶν ὠνίων ἀφθονίᾳ λαμπροί*, the rest of the sentence being the same as here. cf. supr. 49.

§ 70. **λ. χωρίς**] "raillery apart." 9. 4, *κολακείας χωρίς*. Bekk. st. omits *καὶ ἀπράγμονα* after *ἀσφαλῆ*, with S. The words are retained by Dind. "why is it that when you know . . . why is it that you choose not the quiet and easy life, but the one surrounded by danger?"

Ἀριστόμηδες] According to Plutarch, *Reip. gerendae Praec.*, c. 14, Demosthenes made no attacks of this kind in his Philippics: *καίτοι γε καὶ Δημοσθένης ἐν τῷ δικανικῷ τὸ λοίδορον ἔχει μόνῳ, οἱ δὲ Φιλιππικοὶ καθαρεύουσι καὶ σκώμματος καὶ βωμο-*

ἀγνοεῖ) τὸν μὲν τῶν ἰδιωτῶν βίον ἀσφαλῆ καὶ ἀκίνδυνον ὄντα, τὸν δὲ τῶν πολιτευομένων φιλαίτιον καὶ σφαλερὸν καὶ καθ' ἑκάστην ἡμέραν ἀγώνων καὶ κακῶν μεστόν, οὐ τὸν ἡσύχιον καὶ ἀπράγμονα ἀλλὰ τὸν ἐν τοῖς κινδύνοις αἱρῇ;" 71. τί ἂν εἴποις; εἰ γὰρ ὃ βέλτιστον εἰπεῖν ἂν ἔχοις, τοῦτό σοι δοίημεν ἀληθὲς λέγειν, ὡς ὑπὲρ φιλοτιμίας καὶ δόξης ταῦτα πάντα ποιεῖς, θαυμάζω τί δή ποτε σαυτῷ μὲν ὑπὲρ τούτων ἅπαντα ποιητέον εἶναι νομίζεις καὶ πονητέον καὶ κινδυνευτέον, τῇ πόλει δὲ προέσθαι ταῦτα μετὰ ῥᾳθυμίας συμβουλεύεις. οὐ γὰρ ἐκεῖνό γ' ἂν εἴποις, ὡς δὲ μὲν ἐν τῇ πόλει δεῖ τινὰ φαίνεσθαι, τὴν πόλιν δ' ἐν τοῖς Ἕλλησι μηδενὸς ἀξίαν εἶναι. 72. καὶ μὴν οὐδ' ἐκεῖνό γε ὁρῶ, ὡς τῇ μὲν πόλει ἀσφαλὲς τὸ τὰ αὑτῆς πράττειν, σοὶ δὲ ἐπικίνδυνον εἰ μηδὲν τῶν ἄλλων πλέον περιεργάσῃ, ἀλλὰ τοὐναντίον σοὶ μὲν ἐξ ὧν ἐργάζῃ καὶ περιεργάζῃ τοὺς ἐσχάτους ὄντας κινδύνους, τῇ πόλει δὲ ἐκ τῆς ἡσυχίας. 73. ἀλλὰ νὴ Δία παππῴα καὶ πατρῴα δόξα σοι ὑπάρχει, ἣν αἰσχρόν ἐστιν ἐν σοὶ κατα-

λοχίας ἁπάσης. The Schol. explains it by saying that Dem. singled out Aristomedes as *ἕνα τινὰ τῶν προδοτῶν*, who opposed the alliance with Persia and the war with Philip. We can hardly believe that the orator, if driven to depart from his usual custom of leaving opponents unnamed, would have wasted his strength upon a nobody. Bekk. and Dind. read **Ἀριστόδημον**, by whom some think the tragic actor of that name is meant; respecting him see Grote, 11. 517, 518. But there is no evidence that Aristodemus took any prominent part in politics except during the preliminary negotiations for peace, when his doing so was in a great measure accidental.

φιλαίτιον] "exposed to attack," "to hostile criticism."

§ 71. **εἰ γάρ**] "for if we should grant that the best answer you could make is true in your mouth, that . . ."

σ. μέν] "you consider yourself bound to use every exertion and undergo toil and danger. ."

μετὰ ῥ.] "with indifference."

τινά] "a person of consequence," "of importance." 21. 213, *τὸ δοκεῖν τινες εἶναι*. The neuter is used in the same way (Pl. *Apol.* ad fin.), like "aliquid" in Latin. Juv. 1. 74, "si vis esse aliquid."

§ 72. **καὶ μήν**] "nor again do I really see that for the state it is safe to mind her own business," attend to her own affairs as recommended by the peace party. 27. 46, *ἐπειδὴ δεῖ λόγον αὐτὸν δοῦναι τούτων, τὰ αὑτοῦ πράττειν φησίν.*

ἐργάζῃ καὶ π.] "from your meddling and overmeddling." Mr. K.

§ 73. **νὴ Δία**] "but I suppose," "but you may tell me . ." 6. 13.

σοι ὑπάρχει] supr. 25, *τῶν ὑπαρχόντων*. "you inherit," "there has descended to you." Isocr. 9. 19, *τὰ . . ἐξ ἀρχῆς Εὐαγόρᾳ παρὰ των προγόνων ὑπάρξαντα.* Id. 16. 24, *ἵν' ἐπίστησθ' ὅτι πόρρωθεν ἡμῖν ὑπάρχει μεγιστα καὶ κάλλιστα τῶν πολιτῶν,*

λῦσαι· τῇ πόλει δ' ὑπῆρξεν ἀνώνυμα καὶ φαῦλα τὰ τῶν προγόνων. ἀλλ' οὐδὲ τοῦθ' οὕτως ἔχει· σοὶ μὲν γὰρ ἦν κλέπτης ὁ πατήρ, εἴπερ ἦν ὅμοιός σοι, τῇ πόλει δ' ἡμῶν, ὡς πάντες ἴσασιν, οἱ Ἕλληνες ἐκ τῶν μεγίστων κινδύνων σεσωσμένοι. 74. ἀλλὰ γὰρ οὐκ ἴσως οὐδὲ πολιτικῶς ἔνιοι τὰ καθ' ἑαυτοὺς καὶ τὰ κατ' αὐτὴν πολιτεύονται· πῶς γάρ ἐστιν ἴσον τούτων μέν τινας ἐκ τοῦ δεσμωτηρίου ἥκοντας ἑαυτοὺς ἀγνοεῖν, τὴν πόλιν δ', ἣ προειστήκει τῶν ἄλλων τέως καὶ τὸ πρωτεῖον εἶχε, νῦν ἐν ἀδοξίᾳ πάσῃ καὶ ταπεινότητι καθεστάναι;

75. Πολλὰ τοίνυν ἔχων ἔτι καὶ περὶ πολλῶν εἰπεῖν παύσομαι· καὶ γὰρ οὐ λόγων ἐνδείᾳ μοι δοκεῖ τὰ πράγματα οὔτε νῦν οὔτ' ἄλλοτε πώποτε φαύλως ἔχειν, ἀλλ' ὅταν πάντ' ἀκούσαντες ὑμεῖς τὰ δέοντα, καὶ ὁμογνώμονες ὡς ὀρθῶς λέγεται γενόμενοι, τῶν λυμαίνεσθαι καὶ διαστρέφειν ταῦτα βουλομένων ἐξ ἴσου κάθησθε ἀκροώμενοι, οὐκ ἀγνοοῦντες αὐτούς (ἴστε γὰρ εὐθὺς ἰδόντες ἀκριβῶς, τίς μισθοῦ λέγει

i. e. that our family is one of the oldest and most distinguished in Athens. Pl. *Charm.* 155 A.

ἐν σοὶ κ.] "which it is, you would say, disgraceful to terminate in your own person." Thuc. 2. 64, *ταῦτα γὰρ ἐν ἔθει τῇδε τῇ πόλει πρότερόν τε ἦν νῦν τε μὴ ἐν ὑμῖν κωλυθῇ.*

τῇ π.] "while the city inherits from our ancestors only what is ignoble and mean."

τῇ π. . . ὡς] Bekk. had *οἱ Ἕ. δὶς ἐκ . . κ. ὑπὸ τῶν προγόνων σ.* He now omits *δὶς* and *ὑπὸ τῶν πρ.* because they are not supported by S. "Lenissime corrigas *οὓς πάντες ἴσασιν οἱ Ἕ.*" (Schäf.), a conj. introduced into the text by Dind. The emendation though plausible seems unnecessary, as such deviations from strict sequence are not uncommon. "your father was a thief, if he was like you, whereas by our city, as all men know, the Greeks were saved . ." cf. 2. 24.

πόλει] Madv. 38 *g*.

σεσωσμένοι] sc. *ἦσαν*, from *ἦν*. See note to 3. 25.

§ 74. **οὐκ ἴσως**] Bekk. formerly read *ἀλλὰ γὰρ οὐκ*. He now omits the words *ἀλλὰ γάρ*, as not found in S. They are rightly, I think, retained by Dind. "but some administer their own affairs and those of the city in a way neither equitable nor becoming them as citizens," "neither equitably nor constitutionally."

πολιτικῶς] cf. 9. 48; 19. 99.

προειστήκει] "once was at the head of the H. and held the foremost place . ."

§ 75. **ὁμ. . . . γενόμενοι**] "all agreeing that . . ."

ἐξ ἴσου] "with equal favour."

εὐθὺς ἰδόντες] "the moment you see them," "at the first glance." Madv. 175 *b*. Hyperides could say at a later period, *οὐ μόνον αὐτοί, ἀλλὰ καὶ οἱ ἄλλοι Ἀθηναῖοι ἴσασι καὶ τὰ παιδία τὰ ἐκ τῶν διδασκαλείων*

καὶ ὑπὲρ Φιλίππου πολιτεύεται, καὶ τίς ὡς ἀληθῶς ὑπὲρ τῶν βελτίστων), ἀλλ' ἵν' αἰτιασάμενοι τούτους καὶ τὸ πρᾶγμα εἰς γέλωτα καὶ λοιδορίαν ἐμβαλόντες μηδὲν αὐτοὶ τῶν δεόντων ποιῆτε. 76. ταῦτ' ἐστὶ τἀληθῆ μετὰ πάσης παρρησίας, ἁπλῶς εὐνοίᾳ, τὰ βέλτιστα εἰρημένα, οὐ κολακείας καὶ βλάβης καὶ ἀπάτης λόγος μεστός, ἀργύριον μὲν τῷ λέγοντι ποιήσων, τὰ δὲ πράγματα τῆς πόλεως τοῖς ἐχθροῖς ἐγχειριῶν. ἢ οὖν παυστέον τούτων τῶν ἐθῶν, ἢ μηδένα ἄλλον αἰτιατέον τοῦ πάντα φαύλως ἔχειν ἢ ὑμᾶς αὐτούς.

καὶ τῶν ῥητόρων τοὺς παρ' ἐκείνων μισθαρνοῦντας .... (*Pro Euxenip.* § 22).

μισθοῦ] "for hire."

ὡς ἀληθῶς] "honestly."

εἰς γ. . . ἐμβ.] "turning the thing into laughter and raillery."

§ 76. **ἁπλῶς**] "with perfect freedom, simply out of good will, as the best," "for the best."

